PREFACE.

COURTEOUS READER,

Frequently has it been a matter of regret to many of the Lord's exercised family, that the Memoirs of those who have been called by his grace, and set apart for the ministry, have not but with some partial exceptions, been satisfactorily, or even very commonly written by themselves: and furthermore that such existing testimonies, should rarely embrace more than the *former* period of their life's history. In these respects, although the name of Arthur Triggs needs no prefatory recommendation to the children of God, yet it must be noticed the exceptional claim that his Memorial bears, by its being both written, and continued down by himself in this second part, to within a few months of his death. And although the close of the first part was written by him at the commencement of the year 1838; this has been for obvious reasons entered upon rather retrospectively, with the account of his first coming to London to preach in 1835, and therewith stating the exercises in mind he had in connection. The account of his removal from Plymouth to London

follows; with his settling in Zion Chapel, Waterloo Road, and his success there in the ministry. His removal from Zion Chapel to Gower Street Chapel, Gower Street North, is next stated; with the remarkable manner in which it was brought to pass. And lastly, his leaving Gower Street Chapel for Plymouth, and his returning back to London. This sudden removal from Gower Street Chapel to Plymouth, has been to many most unexplainable, and mysterious; but the reader will see in this second part some cause given for his taking this step, but whether a satisfactory one or not we must leave. To the account of some of the circumstances set forth, there is added in the Addenda a recital, as further confirmatory, illustrative, or otherwise, of any particular fact; and coupled with a slight review of his life, from the commencement of his ministry, January 12, 1817, will be found recorded; some of the many painful recollections existing, of his last illness, sufferings, and death. And now Courteous Reader, in placing this "SECOND PART OF A MEMORIAL OF ARTHUR TRIGGS" before you, let us crave, for both it and the writer an indulgent criticism, for although he is removed far out of the reach of all censure, yet contrary to the Gospel precept, a desire may still exist with the envious to secretly corrupt his memory with *some taint* of blame; therefore, remembering that as he has remarked, it was not written for self justification, neither was it written with any claim to the fleeting wisdom that is esteemed by the learned, thereby

provoking a perusal to gratify the sportive ridicule of a carnal mind; but, as he has stated in the first part, "For the glory of God," and in connection, for the edification and comfort by the Holy Spirit's direction, of his poor, tempted, and sorrowful children. But independently of this, should it occur that the incidental events herein particularized, prove to some too prolix, and to others, both tedious and objectionable; we would observe by intreating such not to cavil, but to quietly lay the book aside. And as the matter herein contained was written for publication, and likewise the manuscript left in a forward state for the press; it has not (esteeming the kindness of friends) been deemed prudent to withhold it, nor advisable after the most careful examination and revisal, (excepting some few instances) to make any interpolation, erasure, or alteration; and premising these few instances where a liberty has been taken, only does it occur were some obscurity existed, or there was a painful dilatation and exuberancy of matter, when conciseness was more desirable. The personality that is introduced *in justice to his memory* has been retained in its integrity: and if certain remarks and reflections should appear at this present time too pointedly conspicuous, we would state; that these particulars being recorded by him *amidst* the perplexity and excitement, arising from the different events connected herewith; some justification for him if necessary may be pleaded. Moreover, as most will admit, Arthur Triggs has hitherto been scarcely

heard in his defence against the bitter invectives, censure, and reproach, that has been uttered against him, for the dubitable nature of certain transactions; a few no doubt will be pleased to see some allusion in explanation as to those matters, affecting essentially in connection, as it did, his personal integrity, and also his probity, and public character. And should this second part scarcely prove of that striking interest, and spiritual comfort to the living Church of God, as did the former; yet from its possessing a greater diversity, and amplitude, connected with his experience through the most remarkable, and trying period of his natural and ministerial life; we doubt not, but that it will be read with an equal avidity, if not with equal profit.

London February 24th. 1860,

DEDICATION.

To the church of the everlasting God, chosen, sanctified, blessed, accepted, redeemed, regenerated, and made meet to be partakers of the inheritance of the saints in light; who are delivered from the power of darkness, and translated into the kingdom of his dear Son.

Beloved of the Lord, there is a truth unalterable, and it hath been manifested in the church of the living God in all ages, and the various dispensations, that have succeeded one another in the revolving of years; have not obliterated one grain of that truth relative to the church of God, and every individual member of that church, which are the members of the body of Christ, of his flesh, and of his bones; as it is written, "ye are my witnesses," saith the Lord (Isa. xliii. 10, xliv. 8); and the apostle gives a blessed description of those witnesses, saying—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life" (1 John, i. 1). This is a plain statement of four particulars that the Lord's witnesses are in possession of, as the living children of the living God, and from hence arises the true knowledge of the true God, and eternal life (1 John, v. 20).

I now proceed to say that during the few years I have been in London, I have often had a desire spring up in

the mind, to add a few particulars in continuation, to my former Memorial of the Lord's loving-kindness and tender mercy towards me: and having received many testimonies of the Lord's blessing the truth of the former, the desire is, that the Lord may be still honoured and glorified; Christ highly exalted, and that writer and reader may have joy in the Holy Ghost. One thing I feel certain of, that the Lord will bless nothing but his own truth, and that only to his own people, for their comfort; consequently, what I have in view is to state the gracious dealings of the Lord with me relative to his truths, and his giving me an experience of them, and making them growingly precious to my soul.

As I feel a pleasure to state things that are true, I shall refer the reader to certain particulars related in my first Memorial, concerning the Lord's tender mercy made manifest on my behalf, according to his eternal purpose, which he purposed in Christ Jesus, our Lord (Eph. iii. 11); therefore, if he will look at pages 42 and 43, he will see the account of my deep anguish of soul, and my great deliverance by the Lord, by his speaking in the words into my heart, "All are yours," &c. (1 Cor. iii. 22, 23), and the effect of the same, is there expressed in words that I have not found any since more appropriate, to describe the contrast in my feelings; and to this day, that word of the Lord then spoken, when seen, heard, or thought of, the mind hath always been carried back to that great display of mercy, and a renewed remembrance of the unspeakable blessing, hath been felt in the heart; hereby I have learned the difference between a professor and a possessor; the former in times of tribulation and persecution; hath nothing of the Lord's word to fall back upon, it never

having been realized and demonstrated in his heart, and he appears left to the nakedness of his own mind, without hope; but the latter, however tossed with tempest and driven to his wit's end, will cry unto the Lord in his trouble, and the Lord will and doth deliver him, out of his distresses (Ps. cvii. 27, 28): so it is that his truth is so blessed, and himself so precious unto me, that I speak it to his praise and honour that I cannot doubt of eternals, though I often tremble and fear when I enter into the cloud. But as I have found it, so I believe and write, that a sinner thus delivered by the Lord, in the after stages of his experience, never goes back again to that state the Lord hath brought him out of, according to the word spoken (Ps. xl. 2, 3); for his feet are set upon the Rock, a new song put into his mouth, even praise unto our God.

I desire now to draw the reader's attention, to another mercy recorded at pages 58 and 59 in my former Memoir; when and where the Lord Jesus was set before my eyes, Christ crucified, and the feelings that took place by the communication of his precious blood into my heart or conscience, and the blessed effects produced by the removing all guilt, and producing joy unspeakable and full of glory (1 Pet. i. 8); and I rejoice before the Lord that even now the subject is most precious, and I find that up to the present moment the fulness and blessedness of it are the same, although the extacy and abounding joy are not felt with that liveliness and peculiar delight; yet in this I am confident, that Jesus crucified, his sufferings, and blood, are the same to me and for me in all their fulness and efficacy. I often think and say that for want of the knowledge of this truth, many of the children disquiet themselves in vain by thinking of, and seeking more

after enjoyments, than after Christ and an increasing knowledge of him.

I now refer to page 70 of my former statement, as to how the Lord delivered me from the sin of presumption, and of wilfully sinning against my gracious God; and the truth of the words have continued with me unto the present day, and I doubt not but they will abide as long as I remain in the wilderness; and I believe, if the foregoing words were understood in their importance, they would be believed as I believe them, that is, that they fully imply the utter impossibility of any one to live in sin, who is dead to it. I will now bear testimony to the tender mercy of my God, relative to the holy doctrine of Election, and refer the reader to pages 64 and 65 of the same book, there he will see how the Lord confirmed me in it, and how I have spoken of it as an eternal love act of God the Father, the truth of which I still believe; but there is something now in conjunction with that love act, that I did not then see, but it hath since been made very dear to me, which is, as that love act was unalterable, so all things connected with it are inseparable, "that we should be holy and without blame before him in love." I again add relative to sinning wilfully, and the sin against the Holy Ghost; the Lord in his tender mercy hath kept me for years in peace concerning these matters, and without any disquietude or anxiety about them, although I have walked in darkness, and have been *shown great and sore troubles by the Lord;* yet Satan hath been silent concerning those things, although he has not rested yet, in his diabolical work of stirring up the corruptions and lusts in me, and hath often thrown into the fleshly mind his impious "ifs," and "how can these things be?" but

"I know that my Redeemer liveth," and "my times are in his hand" (Ps. xxxi. 15).

I must speak another word for the Lord, and of his goodness and mercy towards me, relative to the ministry of his most holy word; and that is, after many years speaking of him, I still remain the same helpless and empty sinner in myself as ever, yea, I feel these things more now than I did at the commencement, not having now that heat of zeal and feeling warmth of heart I then had, but I have a firm and simple dependence upon the Lord at all times, that he will give me what to say, and whereof to affirm, according to his own dear word (Luke xii. 12), and blessed be his holy name, I have hitherto found him faithful, and I believe I shall to the end; and although he hath borne testimony to the word of his grace from my mouth in numberless instances, yet I have never been proud of my preaching, but find on reflection many things to make me blush and be ashamed before the Lord, "but I am not ashamed of the Gospel of Christ" (Rom. i. 16), and I affirm in the belief of the truth of what I say, that if what I have felt, suffered, and experienced relative to the preaching the word, had been experienced by many others; we should not have political and such like harangues from the pulpit as we have now, and which are neither law nor Gospel, Christ, salvation, nor real experience produced by the work and love of the eternal Spirit (Rom. xv. 30); nor should we have so many upstart, heady, high-minded, and self-confident parsons, that neither know themselves nor Christ, the power of the Spirit, nor the glorious Gospel of the blessed God.

The Lord knoweth that I would rather go bound in Spirit, than proceed in such a trifling, fleshly, and pre-

sumptuous way; and these things I mention to the praise and honour of my ever-blessed Lord, and according to the measure of the gift of Christ, I say with Paul "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come, "That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles" (Acts, xxvi. 22, 23).

Now I shall, with the good hand of the Lord upon me, commence with, and *write the truth* concerning his dealings with me in various movements, from my first coming to London: and some of which gracious acts of the Lord, many were angry at, and I had great reproach and calumny cast upon me, but none of those things moved me, for I had a clear conscience that all was right and straight between the Lord and my soul concerning these matters; so I did not fear man nor his reproach nor revilings. This the reader will plainly see in my statement, concerning the Lord's gracious dealings with me relative to Trinity Chapel, the opposition I met with, and how the Lord supported, defended, and delivered me; the very thought of it even now warms my heart, and I say "Bless the Lord, O my soul," and to his praise I speak it, that I have never been in trouble, trials, afflictions, and persecution, but the Lord hath upheld and delivered me; yet when certain movements are presented a fear will arise, whether they be right or wrong, and this will prompt a cry to the Lord on the account of such.

Thus reader I have stated the loving-kindness of the Lord to and with me relative to his truth, and the

blessedness of the same as known and believed, and the liberty arising therefrom, as demonstrated in the heart by the eternal Spirit, and not only so, but an assurance and perpetual happiness in the Lord, so live and walk by faith, with the full persuasion that "my beloved is mine, and I am his" (Song ii. 16). So writes your servant and brother in our precious Lord Jesus.

A. TRIGGS.

A MEMORIAL

OF THE

LOVING-KINDNESSES OF THE LORD GOD OF ISRAEL.

I have stated in my former Memorial, how the Lord removed me from Kingston to Plymouth, and of his goodness and mercy towards me in inclining the hearts of several individuals to favour me, and whose kindness is fresh in the mind and felt in the warmth of my heart, as I now write; such mercies in time of need are not quickly erased, and every renewed remembrance of them opens fresh gratitude and thankfulness to the *God of my mercies.* I will now state the dealings of the Lord with me relative to my coming to London, and my final settling there.

In the year 1835 I had a pressing invitation to go to London to supply for a Mr. A—s, I objected, but he would not be put off, as he wished to come to Plymouth; this was a sore trial unto me as I had never been out of Devonshire, and many sleepless nights I had in thinking of it, and the length of the journey, and Satan presented great difficulties and many dangers, and as I was left to judge of these things by the rule of accidents, I concluded the coach would upset and I might be killed; I may be laughed at for my folly, but what a poor thing a child of God is when left to confer with flesh and blood, and to listen to the father of lies; but my nerves had been so shaken that little matters appeared mountains unto me. However it was so arranged that go I must, but being in such a confused state of mind, and not finding any access to my God in prayer, nor feeling any word from the Lord to still the surges of

the mind, I was kept in such agitation, that death and dying were presented, and appeared to terrify me; likewise fearing I should never more see those that were near and dear unto me: and I recollect, the morning I left, I was as a man distracted, I could not say a word to my wife on the subject, but I tried to commend her and the children to the Lord for care and keeping, and that he would preserve them and myself from all evil, and bring me back in safety, that we might see each other's faces again with joy: yet in all this proceeding with words, I had nothing before my eyes but the dark picture Satan had drawn, and every part was filled with danger and death; I note down these things for the honour of my Lord who heard the desires of my heart, though I seemed all confusion of mind, and I believe, as I have said many times; that the Lord hears more prayers of desire, and answereth them; than he doth of the verbal prayers of his children: I speak this from experience, and say that a living desire with holy longing from the new heart given by God, is more acceptable to the Lord, than all the wordy forms composed by men. But to return to the morning of my departure, August 12, 1835; I took a farewell of my wife and children, fearing I should never see them any more, but my gracious God was watching over me and guiding me, and I soon found "To every thing there is a season, and a time to every purpose under heaven" (Eccl. iii. 1), for I had only rode about three miles; when the Lord spoke his dear word into my heart, and demonstrated it with power saying, "Fear thou not, for I am with thee, be not dismayed for I am thy God, I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness" (Isa. xli. 10); all fear, danger, death, and darkness fled in a moment, I wept before the Lord for the mercy, felt such love flow out of my heart toward the Lord, that I blessed him with all my soul; I could trust the wife and children

and myself in his dear hands, to do as seemed him good, and the poor mason went on his way rejoicing in the Lord. And here I remark, that I have never started from my home since, to run on the Lord's errands, but he hath spoken the same words to me and into my heart; and I always wait to hear his voice saying unto me "Fear not," and blessed be his holy name he doth not disappoint me.

I arrived in safety, with joy and peace in believing at Exeter, and put up for the night at my friends Mr. and Mrs. C—n's, No. 80, South Street, with whom I spent a pleasant evening, having known them for some years to be valiant for the truth, and greatly spoken evil of; but I had not much sleep for the heart was so comforted and strengthened, by the divine properties of the word of the Lord communicated, and in the dear abiding of the same; that I lay most of the night blessing and praising him for his love and goodness toward me.

The next morning, after committing myself to the care of my ever to be adored Lord; I started at 5 o'clock from the New London inn, on the coach called the Telegraph, and which ran from Exeter to London in one day, but it was a long one, as I did not arrive till 11 o'clock at night; but as every thing on the road was new unto me, the mind was taken up, that the time seemed to pass quickly, and many a sweet moment of communion I had with my ever blessed and gracious Lord. I had no fear then about the coach upsetting, or my being killed; and as I was never fond of talking much in company, so now; but there was a gentleman on the coach, that started with me from Exeter, who was very free and affable, and I thought he had the smattering of a religious man, but I was very reserved, as I had fallen among theives so many times before, and they had wounded me; so I felt determined he should not cram me with religious gibberish: but after a long ride and many statements made on the beauties of creation, &c.,

when within thirty miles of London, he drew forth a remark from me relative to the pleasures of the world that the thousands appeared to be seeking after, and swallowed up in; I said to him I am dead to them and they are dead to me; his answer was, "then you are a happy man," I said, yes I am, for "Jesus is mine and I am his:" this opened the subject, and our conversation afterwards was on things that do not wax old, nor are they subject to change; this occurrence to me was a testimony of the Lord's loving-kindness; that however reserved I might keep myself from being known, the Lord would have it out, and that I should know that I had one of his for a companion; and though I may be blamed in acting as I did, I always have found that I could not talk on the sacred truths of God, unless I knew the company I was in, as the subject is too holy to be trifled with.

Through the tender mercy of the Lord I arrived in safety at the Bull and Mouth, opposite the Post Office, at 11 o'clock, as before stated; and the city appeared to me without an end, as I had rode for miles between the houses. My wife's brother (since dead) was waiting for me, at whose lodgings I was to stop, and likewise Mr. G—n, deacon at Mr. A—'s Chapel; thus my reader will see how I was received on my entrance into the great city. We walked to King's Square, Goswell Street, where I was to stop; I felt greatly fatigued, having had but little sleep since I left Plymouth, so after taking some tea, &c. I retired to bed, hoping I should sleep and get refreshed, but in this I was mistaken, for I was awoke before 3 o'clock, and driven out of bed by certain black creatures, which resemble Satan in his acts, that is, they do their deeds in the dark, so I dressed to get rid of those visitors, and as the light came on I took my bible, and sat at the window, looking over the will of my heavenly Father, who communed with me therein, and I was refreshed in body and soul, and I blessed and praised the Lord.

Having my mind after this occurrence fixed for a removal, I left about 10 o'clock, and went to Mr. E—ts, 116, Britannia Street, City Road, and arranged with him to lodge at his house, telling him my pitiful story: and at the same time thinking those things might be like the Pharisees, everywhere, and who love the uppermost room, I resolved to take the lower, and have my bed there, so that they did not condescend to a man in that low estate. There I had sweet sleep and rest from mine enemies, and the Lord was very gracious, and opened unto me his most holy word in its blessedness, which caused me to rejoice in him; and I freely bless and praise him for his loving-kindness and tender mercies, that he so constantly manifested towards me. I could not refrain from dropping the preceding remarks, as these hints may be useful to some not to be high minded, but to take the lower room, and thus remain quiet from all such intruders. I was now near Regent Street Chapel, City Road, in which I was to preach; so I went on Lord's day morning, at 7 o'clock, to the prayer meeting; that I might hear whether it were from the heart the words proceeded, and I was pleased to find men there, taught of God "to pray with the spirit and with the understanding also," and I felt the unity of the spirit and the bond of peace, and was refreshed and encouraged: and at the usual hour for worship, I went in the strength of the Lord, and I felt his dear presence with me, I read for a text (Ps. cxxvi. 6), "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves," and the power of the Lord was manifested, the extension of his mercy was felt, his love, blood, and salvation were experienced, and I was as happy as I could be on earth, the cup ran over with praise, gratitude, and thankfulness to my gracious Lord. In the evening I experienced like blessedness, text, (Eph. ii. 4), "But God who is rich in mercy for his great love wherewith he loved us," &c.

Thus I was brought into an acquaintance with many of the children of God that I knew not before, but I had not the least thought of the Lord's intentions in thus making a way for my final settlement in London, and had it been told me then, I should not have believed it, but "the Lord's ways are not our ways, nor his thoughts our thoughts" (Isa. lv. 8, 9).

Having thus in the simplicity of my heart spoken to the people what the Lord had taught me of his truth, and some of them having received the testimony, they began to blaze abroad the matter, and as Mr. A—s had to supply only one Sunday for me at Trinity Chapel, he returned on the Thursday or Friday, and hearing that the Lord had blessed the word, a seeming jealousy sprang up, that the Gentile might make his gold dim; so he came to me saying you must go to Brighton, I said I shall not, your pulpit I do not covet, you may make use of it, but I shall not go to Brighton. Then he proposed to have three services on the Sunday, and said I should preach morning and afternoon, or afternoon and evening; I said if I preach it shall be morn and eve, this I saw was not palatable. He again urged me to go to Brighton, saying the people were rich, and it would be for mine and my family's benefit; I said I was not come to preach for money, nor was the benefit of my family the object I had in view, therefore he could go to Brighton as he had an engagement there, or stand in his own pulpit, and I would have a few holidays with the friends and then return home: so he left me, and just after this took place, Mr. G—n the deacon, and Mr. W—bb called, to whom I related what had passed, and they said "we will settle the matter, and Mr. A—s will go to Brighton," and so he did, and I was left in freedom to preach at Regent Street, and on Wednesday evenings, at Founder's Hall, and the Lord was pleased to bless his word to the hearts of his people in both places; of this I was assured by testimonies received, but although Mr. A—s

appeared so desirous for the welfare of my family for me to go to Brighton; after his return, gleaning by information that his people had been very kind unto me, he reported that they had loaded me with money; poor dear man, I hope he hath learned that "jealousy is cruel like the grave" (Song. viii. 6), "and envy slayeth the silly one" (Job v. 2).

I remained with the people preaching the word, from Sunday morning, August 16, to Tuesday evening, September 1, and the next day I started from the Bull and Mouth, and arrived in safety the next evening to my wife and children, "Bless the Lord, O my soul, and all that is within me, bless his holy name;" and on the Friday eve, I met with the friends again at Trinity Chapel, and preached to them from (Job xix. 25).

Thus I have given a brief outline, of the Lord's doings and mercies manifested to me, in my first movement out of Devonshire, the feelings I had on account of it, and how the Lord settled the matter, and sent me on my way rejoicing. I have also hinted at the acts of enemies in the dark, the jealousy of Mr. A—s, and the kindness of the friends, on whose behalf I praise and thank the Lord, and being settled down again among mine own people, I was led on "preaching peace by Jesus Christ, he is Lord of all" (Acts x. 36), nor had I any expectation of an invitation to London again; but before the year was ended from the time I had been there, I received a letter from a Mr. Palmer, inviting me to preach for a Mr. Hitchcock, a seceder from the Church of England, and who wished to stand in the pulpit at Trinity Chapel in my absence; I wrote in answer saying, that I had no notion of seceders, as they appeared to spread more error out of that Church, than they did in it, therefore I could not permit Mr. H. to stand in *my* pulpit; but I would write to London, and if Mr. A—s or Mr. S—r with whom I had an acquaintance would supply for me, I would

come. I accordingly wrote to Mr. Webb on the subject, whose answer to me was that neither of them could come; so this settled the matter, and I sent Mr. P. an answer accordingly, and I was satisfied that the Lord's will was that I should not go, nor could I see that I had acted wrongly in the matter. But after awhile, I learned that Mr. A—s was more eagle eyed in such things than the Gentile, and he soon set before me my base acts, which astounded me; for after a lapse of a few weeks, I received a letter with a pair of uneven balances impressed on the seal, which when I had opened, I found was from Mr. A—s, charging me with the greatest inconsistencies imaginable, and saying I had denied the faith; this stuck at me, I read the letter twice, and then thought I might have read it wrongly, but I soon found I understood it, and that jealousy had prompted him to write it, by his saying that I was desirous of coming, it being near him, to take away his people; I then saw clearly my supposed inconsistencies, and how I had denied the faith, but it was not the faith of God's elect (Titus i. 1), but the contrary. I had said, without ever thinking I should see London again, that if the Lord did bring me up again, it would be to stand in the same pulpit. In return, I paid Mr. A—s in his own coin, and told him although he might consider himself the Bishop of London, I was not in his diocess, therefore I was not under his control, nor did I fall under his censure; and from that day to this, he hath never liked the Gentile. I write not this to condemn Mr. A—s, but that the truth may be known, for many were prejudiced against me by his one-sided statement: and I will state a few truths more, and how the Lord kept me from being injured by the craftiness of men.

In the year 1838, Mr. A—s had an invitation at Mt. Zion Chapel, Devonport, in the month of August, and the consequence was, that many of the people at

Trinity Chapel, were inflamed against me for not letting him preach; they had only heard one side of the story. Mr. E—tt, his deacon, was down with him, and asked me if I would see Mr. A—s, I told him yes, if he would come with him, and let me know when they were coming, and I would have a friend with me, and talk the matter over in its truthfulness, and then let the subject be buried; he agreed so to do, but from some misunderstanding he did not keep his word, and he and Mr. A—s called when I was out, and to my surprise when I returned I found them at my house, but having not been apprised as desired, of their coming, I would not see them; this increased the flame, and I had it hot on all sides, but after much reflection and desires to the Lord to do the thing that was right, I asked my wife to go to him and ask him to preach, to which he assented, but I had this from persuasion, that the Lord would not be with him manifestively, nor was it so, as others besides myself found. I concluded I had the best of it after all, and several of my friends told me afterwards, had they known the truth of this matter, they should not have acted in the way they did to me: bless the Lord he hath kept me from jealousy, lying, and using base insinuations against others, and since the Lord hath brought me to London, it hath been published that I was a drunkard, because I have been seen smoking a pipe and having a glass of beer; but I rejoice in the testimony of a good conscience before the Lord, "knowing he that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12), and I have found the word of the Lord to be true up to the present time, which he spoke into my heart many years ago, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake, rejoice, and be exceeding glad, for great is your reward in heaven" (Matt. v. 11, 12); so that I now rejoice when men say all manner of evil of

me, and were their tongues still, I should begin to think something was wrong.

Thus reader I have given a brief outline of my first moving out of Plymouth, with a few of its appendages, but none of these things frustrated the purpose of my God, nor altered one of his promises, neither did it deprive me of one blessing, favour, or comfort the Lord had designed for me, his eye was upon me for good (Jer. xxiv. 6); bless his holy name, they that believe in him shall not be ashamed nor confounded.

I now observe, that in the year 1837, I had an invitation to supply at the Surrey Tabernacle, Boro' Road, for Mr. Jas. Wells, and accordingly I went, and the Lord was very gracious unto me in preserving and blessing me, and on Friday eve, July 14, I stood there before the people, and declared the truth of God: the text was (Jer. xxxi. 12), and I continued to speak there until Monday eve, the 31st, when I took my farewell of the people, preaching from (Phil. iii. 14), and the only offence given that I have heard of, was the Lord's blessing his word preached, and that the friends gave me too much money; but I believe it was but three or four pounds that came out of the chapel funds; for my friend, Mr. Silver, proposed a collection for me at the door, that the friends who came to hear might contribute to the expenses, that the congregation or chapel might not be burdened with it: but it is difficult to steer clear of envy and jealousy, but I sing "The Lord liveth, and blessed be my Rock, and let the God of my salvation be exalted" (Ps. xviii. 46).

My next movement according to the appointment of my ever gracious God was in 1838, this was to Zoar Chapel, Great Alie Street, Goodman's Fields. At this time my whole frame was very much shaken, as it was but the 14th of the previous month (April) that I dropped down in my room, and all my strength seemed taken away, and the nervous feelings

increased, but I found the mercy of my God abundant, and his truth was realized in my heart, "He giveth power to the faint, and to them that have no might he increaseth strength" (Isa. xl. 29); but this journey had a great weight on my mind, being so very weak in body, but all was arranged, ordered, and settled for me in love, wisdom, and faithfulness, by my ever blessed Lord. I cannot help remarking how visible his hand appeared on my behalf, and it was from a circumstance that I was even laughed at for acting in the way that I was constrained to, but it was set down to my imagination, my being so very nervous; it was as follows: a friend that was in the habit of going to London, said to me "You had better go by the Defiance, (the name of the coach) as it runs much faster than the one you usually go by." But the word Defiance stuck so to my mind, that I could not go by it for a world, and I saw it plainly afterwards why the word was so impressed on the mind. I remember it passing us on the road at a rapid rate, as it did not leave Plymouth until long after the one I came by, and got into London first; but it was not so at this time, for as we jogged on at the usual pace, and had passed through Staines; there stood the coach in the road much damaged, the horses were lying in a ditch, and the passengers, guard, and coachman, had been thrown over a thorn hedge into a field; thus the secret impression was developed, and the watchfulness, love, and mercy of my precious Lord Jesus, was clearly displayed towards me; I could and did bless and praise him for his goodness and mercy thus manifested, and with David I say again "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord" (Ps. cvii. 43). "Bless the Lord, O my soul, and all that is within me, bless his holy name;" and this I believe, that the most minute thing or circumstance in the little eventful life of a believer, stands open to the Lord in his comprehensive

view of those things, and thereby we are protected and delivered from unnumbered evils, that come not into our view, and to prove the truth of this which the sceptic ridicules, Jesus saith, "But the very hairs of your head are all numbered" (Mat. x. 30); "But there shall not an hair of your head perish" (Luke xxi. 18): these truths are blessed and very encouraging to the children of God. Therefore, having arrived in safety, though very weak in body, I was informed it was published for me to preach at "Zoar" that night; accordingly I went with my friends, Mr. and Mrs. S—r, at whose house I took dinner and tea; and preached from (Phil. iii. 8); this was on Friday eve, May 11th, 1838; the Lord was very gracious unto me, and helped me: lodgings were taken for me near the chapel, at a Mr. Eyre's, but I was taken so ill on the first night, that I was obliged to call him, and he very kindly got me some tea, and after awhile I felt relieved, and the Lord in mercy gave me some sleep; and blessed be his holy name, I awoke greatly refreshed: but after I had taken breakfast, I found that the situation did not suit me, as the air was so dense from the smoke in that locality; so I removed to Mr. E—ts, Britannia Street, City Road, and although the body appeared to gain strength, yet I remained very unwell from continual spasms in the stomach, but the Lord was with me, and on Sunday morn, May 13th, I stood before the people, and spoke to them in the name of the Lord, from (Isa xlii. 16), and I continued as the Lord enabled me, until Monday eve, the 28th, and then took leave of the people; the Lord having borne testimony to the word of his grace. But I heard that great offence was given on Thursday eve, the 17th, speaking from (Prov. iv. 18), because I said, it had reference to the path of the Lord shining brighter, through all the dispensations before the perfect day, called the fulness of time, of the incarnation of the Son of God, his finishing the work the Father gave him to do; and in his resurrec-

tion glorious, the perfect day was opened which David spoke of, "A morning without clouds, when the sun riseth" (2 Sam. xxiii. 4); and to prove that it was not the believer's path of experience, I generally found those of the longest standing in the living church, all speaking of having more darkness in their path, than when they first walked in the light of God's countenance; and though faith was increased, and in hope they abounded, yet their language was as Job xxix. "O that it were with me as in months past," &c.; and as I had learned these things by experience, I believed then as I do now, the truth of what I stated, nor did the bitter words spoken, nor the declaration of one parson, as I was told, who said I was a liar, alter it; but as the truth with me was not in idea or sentiment, and as I had not received it from man, I was not to be frightened out of it by man, who make more of what they call their experience and ideas, than they do of the truths of God received in the heart in the love of it, and thereby learn by the demonstration of the Spirit, that the scriptures testify of Jesus (John v. 39); "And to him gave all the prophets witness" (Acts x. 43).

I have heard, that this same parson hath introduced many condemnatory clauses into his sermons against me, since the Lord brought me to London, at Zion. But to proceed, while at Zoar I did not feel that holy freedom and blessedness in preaching, as I did in the two before named places, there appeared a great coldness and gloominess in the place, why? I ask not, nor do I attempt to explain, but so I found it; nevertheless, I was prevented from again provoking to jealousy by receiving too much money, for here things of this sort were carried out in a systematic, proper, tradesmanlike way of business; the exact cost of coach hire, with board and lodging; surely this must be commendable, but it is a fac simile of the world, so I had to be thankful, for being kept from reproach in money matters at this time; but I had

some secret friends, that were not forgetful of loving in deed and in truth, so that I did not come much behind in no gift as heretofore, and the Lord supplied my need according to his riches in glory by Christ Jesus; and in his love and mercy he brought me home in safety, at 6 o'clock, on Wednesday eve, May 30th.

Thus I was settled down again at home, and went in and out with the people at Trinity Chapel, "preaching peace by Jesus Christ." I had not found any charms in London, to raise my desire to leave the Bethel where the Lord had put me, and met me in, although hints had been dropped to me on the subject; but I always found it the safest way to hearken to the Lord, as I had experienced for years, that the words and promises of men were changeable, and their friendship unstable. But in 1839 I had another invitation to the great city; this was by the proposition of my friend Mr. S—r, to the deacons at Gower Street Chapel, where the late Mr. Henry Fowler did minister. Accordingly, with the good hand of my God upon me, I left my home March 6th, and arrived in London the next day, at 1 o'clock, but I still was very tremulous with the nervous complaint. The friends had taken lodgings for me near the chapel, to which I went, and was ushered into a fine parlour, with splendid furniture, the sight of which put a complete damper upon me, and added bonds to my afflictions; and particularly as the bed room was at the top of the house, which, when I saw, the contrast increased my nervousness; I left and took dinner with my friend Mr. S—r, and returned in the evening with Mr. E—tt, when, on entering them again, I trembled and feared greatly in having to sleep at the top of the house, should a fire take place, as I thought I should be burned, these were my cogitations; at last I asked Mr. E—tt if he could lodge me as before; he said yes, but these lodgings being taken for me, it might be thought that he had acted

indiscreetly in taking me away; I told him I would clear him from blame, for I could not remain in that house for a world: I then called the mistress and told her my mind and intention, and she was surprised at my determination, and said she could make me very comfortable; I doubted not her readiness, as she appeared a very nice woman, but she knew nothing of my feelings, and all that could be done would not have made me happy. So I left with Mr. E—tt, and arrived once more at 116, Britannia Street, when my trembling left me, my fears fled, and I felt at home. My reader may smile at my statement, and say, where was your faith and confidence in the Lord; that was not taken away, nor had I a doubt about eternals, but when fear and trembling take hold of a man, however strong and stouthearted he may have been, he cannot stand against it, and to this day, I believe it was in mercy and loving-kindness towards me from the Lord, who seeth the end from the beginning; and who can tell what net, gin, or snare might have been laid for me, the house being full of lodgers; so the Lord might have sent a trembling and fear to keep his child from harm: blessed be his holy name, I believe that a child of God will never know fully, what he is redeemed, saved, and preserved from; and this rightly considered will draw forth gratitude and thanksgiving to the Lord, for his tender mercy and unchanging love, in the continual fulfilment of his most holy word. "Sing ye unto her, A vineyard of red wine, I the Lord do keep it, I will water it every moment, lest any hurt it, I will keep it night and day" (Isa. xxvii. 2. 3); "O! the depth of the riches; both of the power and wisdom of God." Therefore, on Lord's day morn, March 10th, 1839, through the mercy of the Lord, I went to Gower Street Chapel, at the appointed time, and I soon found the Lord was with me manifestively, the text was, (Isa. xl. 11), and light, life, and liberty were sweetly felt, and the following scripture was verified,

"The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook" (Prov. xviii. 4), no coldness and gloominess was felt by me as in the former place, and I found I was at home among the people of the Lord; and as out of the abundance of the heart the Lord gave me to speak, so there were living hearts to receive the word spoken; though of this number they were not all that belonged to Gower Street that did receive it, for it was there as in many places besides, if you preach Christ and salvation, instead of the workings of corruptions, unbelief, and the black arts of satan, you are counted an enemy to the truth, and your name will be cast out as evil: what a mercy to have a life, and so live above all we are in ourselves, in the fulness of eternal life, salvation, and all blessedness in Christ Jesus; and I add, having considered the matter from what I have seen, heard, and felt, I find that those that are loudest about themselves, their corruptions, and the devil; know but little if anything of the Spirit's work, love, and power; or the preciousness of Christ and salvation, and so live in the Spirit, and walk in the Spirit (Gal. v. 25), filled with all joy and peace in believing, abounding in hope through the power of the Holy Ghost (Rom. xv. 13). But the Lord will do his own work, and reveal himself and the things that accompany salvation (Heb. vi. 9), to his babes, as seemeth him good.

Being thus brought into another part of the vineyard of the Lord of host, I acquired some new acquaintances, with whom I found a knitting of heart, and there were others I had no fellowship with; but I was led on to speak in the name of the Lord, with the same liberty, light, and pleasure, as on the first Sabbath, and continued until the eve of the 31st, when I took my leave of the people, speaking from those words of Jesus, "He shall testify of me" (John xv. 26); and as the Lord had borne testimony to the word of his grace, so I felt an in-

creasing pleasure to sing of his mercies, and extol him with my tongue, and say from my heart "The Lord liveth, and blessed be my rock, and let the God of my salvation be exalted" (Ps. xviii. 46); and the Lord my God watched over me, kept me, preserved me, and carried me home in safety to the wife and family and church, to whom I spoke on the Friday eve, from (Rev. v. 8).

I was again settled down among those I loved, nor had I a thought that I should leave them, and I went in and out as usual until May 22nd, when I was laid low in affliction, and shut up for two Sabbaths; and in connection with the affliction, great weakness, darkness of mind, and sorrow of heart, with much rebellion, and satan's fierce assaults, and fiery darts and which I had no strength to repress; yet the Lord sustained me: and in this affliction the Lord more fully opened to me, the complete distinction between flesh and spirit, so that I found and believed that amidst all the commotions in the flesh, which seemed to boil like a pot, and satan prompting the fleshly mind to heights of rebellion against God, yet in the noble mind and the new heart, there was this blessed assurance given, that the Lord my God was the faithful God (Deut. vii. 9), that he would rest in his love, and that he was in one mind, and none could turn him (Job xxiii. 13), and that nothing could separate me from his love; and the Lord also gave me an holy confidence in himself, believing that if it were possible for me to be a thousand times greater sinner than I was, and thousands of times more vile and rebellious, if possible, yet my salvation and eternal life were secure in Jesus my God and Saviour, who said "because I live ye shall live also" (John xiv. 19). Hereby I plainly saw, and I have never doubted the truth of it from that day, that had I any goodness of my own, it would not fit me for Christ; and all the vileness I then felt, with rebellions not to be named, could not unfit me for him:

thus, I plainly discovered that good works, had I got them, could not save me, and all my badness could not damn me, for salvation by and in Jesus, exceeded all my sins; and bless him, he appeared doubly precious unto me, and three scriptures, among many, have been very blessed, ever since this lesson was taught me, that is, "He is able also to save them to the uttermost" (Heb. vii. 25). "The blood of Jesus Christ, his Son, cleanseth us from all sin" (1 John i. 7). "And all manner of sin and blasphemy shall be forgiven unto men" (Mat. xii. 31): and as the Lord hath confirmed my soul in the truth and fulness of these mercies, so I find it unspeakably blessed, to be living daily in the belief of their unalterable nature, and to rejoice, saying, "Behold, God is my salvation."

I have often said, and still say, what a great and eternal salvation, the salvation of God is; he saveth from all sin: and in this affliction, the Lord instructed me more fully in his love, mercy, and grace in salvation, and the things that accompany it, and also that "in me, (that is, in my flesh) dwelleth no good thing" (Rom. vii. 18); and it is blessed to know and believe, that in every affliction, trial, exercise, and temptation; the Lord communicates blessings and blessedness, to endear himself unto us, to humble us before him, that we may give him the glory due unto his name; and it is in the experience of these things, that we learn things that differ, having the senses exercised to discern both good and evil (Heb. v. 14), and in real heart feeling, we say, "We know that all things work together for good, to them that love God, and are the called according to his purpose" and willingly we ascribe all "to the praise of the glory of his grace, that hath made us accepted in the beloved" (Eph. i. 6); and such will say with David, "But I trusted in thee, O Lord, I said thou art my God, my times are in thy hand;" and I do find it most blessed, that as "the Lord is mine, and I am his," so he manages and performeth all things for me, and I sit still, look on, and sing "tis all for the best."

On Sunday, June 9th, I went to Trinity Chapel, and spoke to the people in great bodily weakness, but the Lord was my strength and song, text (1 Cor. viii. 6); on Tuesday eve (Eph. i. 3): the reader may see by these holy portions how the mind was led, and the truth was and is now, that nothing but eternals will suit or give me comfort.

On Friday, June 14th, I went to Newton Bushel for change of air, and was received by my friends Mr. and Mrs. H—ll, who were very kind to me, and through the Lord's tender mercy, I began to amend, and I gained a little strength, but appeared quite nerveless, and every little matter made me tremble. Whilst there, we had a very violent thunderstorm, that lasted many hours, it was truly awful, and my poor frame shook like a leaf, till the Lord spoke to me saying "Fear thou not," &c., when the fear left me, and the trembling ceased, and I praised the Lord; and I now believe that all the exercises, fears, and tremblings that I have been the subject of, were because the Lord loved me, and that I might speak positively to his people of the Lord's supporting and delivering me, that his children might be comforted with the same comfort wherewith I was comforted of God (2 Cor. i. 4).

The Friday after, June 21st, I returned home in safety, and better in body; and at this time I found a murmuring in the camp at my keeping holiday, as they thought I was not so bad as to need it, and from hence I pondered these things in my heart, and from this I have dated the first intimation I had, of my removal to London, though I did not then think so, but their love began to grow cold, and their hearts and hands began to be more closed, and the flame increased at my having, as they said, too much income, and I was not liberal enough to the poor, so they appeared to measure me by their own narrowness; but however, these things did not move me, I knew all was right between the Lord and my con-

science, and he helped me and encouraged me, so that amidst all my fears and tremblings, I was not afraid of men nor their revilings, for the Lord was going before me, and making his way straight; and as I continued weak and feeble, and the medicine I took did me no good, the Lord had in reserve for me a cure which I little thought of, and when it was presented I rejected it, but bless the Lord, O my soul, he will do all his pleasure and accomplish his purpose; and on this wise was it done: Mr. G. S—ll, the then minister of Zion Chapel, Nottingham, came down to Plymouth to see his friends, and came into the vestry on the Sabbath morning, and made himself known unto me, and after I had done preaching, it struck my mind, that I must ask him to preach in the afternoon; and although some will set it down to imagination, yet it was as if a voice said to me, ask G. S—ll to preach to the people, and I arose and asked him from the pulpit, and he assented; I told the people to come and hear, and I went also, and felt a union of heart with him, in his simple statement of truth; he read for a text, (Ps. xciv. 12, 13), and he appeared to understand the chastening and the teaching out of the law, and I could give him the right hand of fellowship; the next day I think he called on me, and proposed for me to go to Nottingham, as he knew the friends would be glad to receive and hear me; I refused, but he was like the importunate widow spoken of in Luke xviii., so I said I would consider it, but felt determined not to go, as I was in such a nervous state; but however, it was all arranged by the Lord for me to go, though I knew it not. I happened to meet the surgeon that had attended me, and I told him I had an invitation to go to Nottingham, but I feared it was too far for me in my weak state, he said it was the very thing that would do me good; here I was caught against my will, so after a little consideration, I agreed with Mr. S—ll to go, and for him to supply in my place. It is a pleasure for me to

look back over the gracious dealings of the Lord with me, and to note down such things, however trifling they may appear to some, yet to me they are great mercies, for it was the Lord's doing, and marvellous in mine eyes; and he that cannot see and acknowledge the Lord's hand in all this, must be blind and dead.

According to arrangement, with the good hand of God upon me, and in the sweet assurance of his love and faithfulness, being persuaded all was right, as he had spoken into my heart his holy promise (Isa. xli. 10), I left Plymouth on Monday morn, July 22nd, 1839, and arrived in Exeter in safety, and put up at my friend, C—n's, and went to the Tabernacle in the evening, and spoke to the people from (John i. 16). The next morning I started for Cheltenham, as I had a friend with me going into Gloucestershire, and to whom the Lord had been very gracious at Trinity Chapel, and I agreed to travel that way as a companion, where we arrived at 11 o'clock at night; and on the following morning, I left my companion E.K., and proceeded towards London, very happy in mind, for the Lord talked to me by the way, and opened to me the scriptures; and he guided me safely to the old spot, 116, Britannia Street, at 8 o'clock in the evening, where I slept two nights. Here my old trembling came upon me again, from hearing that the chartists were rioting at Nottingham; and fool like, I began to reflect upon myself, for leaving Plymouth; and was ready to say with Jacob, "All these things are against me:" and while this pro and con work was going on, and thinking whether it was best to go forward, the Lord settled the matter again, with his dear word, "Fear not," &c. (Isa. xli. 10). So I left London, on Friday night, by the mail, and a pleasant ride I had for thirteen hours, for my blessed Lord was with me manifestively, and I was happy, and arrived in Nottingham, at 9 o'clock, on Saturday morning, (blessed be the Lord for his abun-

dant mercies, and his tender love towards his worm), having now no more fear of the chartists, than I have at this time I am writing. Blessed be the Lord, my rock and refuge, he is ever merciful, and delighteth in mercy; and though there were thousands of those poor deluded men gathered together, and the peaceable inhabitants were very much frightened, and I must say, it was no pleasant sight to look at those poor men, and the soldiers running and riding to prevent mischief being done; yet my mind was stayed upon the Lord, and kept in peace, being assured that no man would set on *me* to do *me* hurt (Acts xviii. 10). Ah! what an unspeakable mercy it is, to have the mind stayed upon the Lord, kept in perfect peace, trusting in him; and I cannot refrain from saying, that the deep things of God, are more developed to him that is led on daily, believing in the Lord, and believing his word; than they are to those, who are at all times comparing and measuring themselves by themselves (2 Cor. x. 12); for in this way things, yea, even the things of God, seem to hang in doubt, and thereby the mind seems to be full of confusion. This I speak from experience, and am assured, that the more certain way of having tranquility, peace, and happiness, and living in certainty and assurance of eternals, is as follows: "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength" (Isa. xxvi. 4): and "Whoso putteth his trust in the Lord, shall be safe" (Prov. xxix. 25): and the admonition is very blessed, "Trust in the Lord, and lean not to thine own understanding" (Prov. iii. 5): "For they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever" (Ps. cxxv. 1). This being very blessed to me, as I now live in an heart felt experience of the same, so I write these truths for mutual edification, that the children of God may be comforted, and learn more of the mercy of living and walking by faith, believing and trusting in the Lord

at all times, resting satisfied that what the Lord hath said in word, he will make good in deed, "For God is not a man that he should lie, neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num. xxiii. 19).

I now observe, that I lodged with a Mr. N—tn, a Cheese factor, and a godly man, from whom with his wife, I received great kindness and attention, and which was very acceptable to me, in my weak and shattered state. I soon found the air to have a peculiar effect upon me; and for the first fortnight, I appeared to myself as a drunken man, and feared to walk out, lest the people should think so, by seeing me stagger in my walk; but the Lord communed with me, and stayed my mind on him; and I then, and have often since, wondered at his goodness and mercy towards me, for during this time, I had very little sleep, and some of the nights I had none, from the continual apparent revolutions in feeling, and the agitated state of my body; for all within and without seemed to be turning over and over.

These things were kept as a secret between the Lord and my soul, who at times, even in the midst of these painful sensations, would drop his word into my heart, and comfort it; and I do not recollect any one morning I was in that house, but as soon as I left my bed, and went to the table, and turned open the bible, therein I saw some dear portion that the Lord made precious unto me, whereby the heart was comforted and strengthened, and even my body appeared to be refreshed thereby. Ah! what a wonder working God, the God of Jacob is: this I have learned by experience, and feel a pleasure to speak well of his name, and give him all the glory and honour, for he only is worthy: likewise, I learned by these things, that body, soul, and spirit, with my life and health, were in the hands of the Lord, and all my times: thus he kept me, preserved and comforted

me; and at the end of a fortnight, he in mercy removed the shakings, gave me sleep, restored my health, my appetite increased, and I felt a different man; and from that day, to this I am now writing, which is eleven years, I have not been the subject of those distressing revolutions. Bless the Lord, O my soul, and forget not all his benefits; and I add, that I felt an assurance in my mind, amidst all these things, that the Lord would restore me to health, and carry me back in safety to Plymouth; and by the time that my three week's sojourn ended, I felt in good health, as I have said, and free from pain: "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord" (Ps. cvii. 43).

Therefore, according to the will and pleasure of the Lord, I entered Zion Chapel, Nottingham, Lord's day morning, July 28th, 1839: and the text was, (Isa. lv. 3), "The sure mercies of David;" of which I spoke again in the evening, and on the Tuesday and Thursday evenings following; and I felt life, light, and liberty in speaking; for as the Lord had been pleased to confirm my soul in these *sure mercies*, so I felt a boldness to speak positively of them; for I have found, and do still find, that it is by the demonstration of the truth, in the heart, by the Spirit, that a man can speak of the same without fear. The next Sunday, I read for a text, (Duet. xxxiii. 13); the next, (Psa. lxxxix 15); and the last, August 18th, (Col. ii. 2); and thus, through the Lord's tender mercy, I ministered to the people at Nottingham, in the word and doctrine of the Lord, and the Lord was pleased to bless his word. I have heard of one particular instance, of a man who was tempted to destroy himself, but passing by the chapel, he came into it, and heard and received the word of the Lord, to the joy of his heart, and peace in his conscience; "the Lord knoweth how to deliver the godly out of temptations," (2. Peter ii. 9). But

some of the talkers disliked the message, because their corruptions and ungodliness, with the temptations of Satan, were not set forth as the foundation of real experience; but as I had found Jesus and salvation so precious unto me, I felt a pleasure to speak of him, as the only foundation laid in Zion, (Isa. xxviii. 16), and the only life and blessedness of the children of God, who saith, "Because I live, you shall live also," and as this visit was so blessed unto me, both in body and soul; so it brought me into an acquaintance with some of the children, whom I have in my heart to *die* and *live* with.

I left on Monday, August 19th, and arrived in London, at 10 at night, and slept at Mr. E—tts, as before. I will now mention another mercy from the Lord, which is, I felt a decided aversion to ride on the railway, as there was presented to my mind, such great danger and unpleasantness, in passing through the tunnels, so that my mind was fixed not to proceed by such a conveyance from place to place; but my blessed Lord had ordered it otherwise, that I might learn, that he could preserve me in one place, as well as in another; for so it came to pass, that I could not go by coach to London direct, but to the Northampton station, and the rest of the journey by rail: this shook me much, but I considered the matter, and spread it before the Lord, who removed my fear, and inclined my mind to go the way he should please, so that when I entered the train, nor during all the journey, had I the least timidity, or uneasiness; and I recollect it well, as we entered the dark tunnel, these dear words dropped into my heart, "The darkness and the light are both alike to thee," (Psa. cxxxix. 12), and I had sweet communion with the Lord, so that I knew not, whether the tunnel was long or short; I drop these hints, thinking they may be useful to some poor fearing child of God, and also that I may mention the loving-kindness of the Lord.

I left London on Tuesday eve, at 4 o'clock, and the Lord preserved me from all evil, and brought me home in safety, where I arrived, at 6 o'clock, on Wednesday eve, the 21st, having travelled during my absence about 800 miles, and thus the Lord accomplished his purpose, and fulfilled his promise. Bless the Lord, O my soul! and on the Friday evening, I again spake to the people, in Trinity Chapel, a little from the sacred contents, of the words of Jesus, (John vi. 37), "All that the Father giveth me, shall come to me," &c.

Thus I was once more settled down with my old companions, and friends, nor had I any thought, or desire of moving again, but I soon found my thoughts were not the Lord's thoughts; for I received an invitation from the deacons of Gower Street, and the mind was again drawn towards them, and in laying the matter before the Lord, I felt an assurance, that it was his will that I should go and preach his gospel unto the people; little then did I think, that the Lord was opening the way for my settlement in London, for this I must say, *still my desire was for to live, die, and be buried in Plymouth*, but the Lord carried me again in safety, to the end of my journey; and I lodged at this time with a Mrs. C—bs, Frederick Place, Hampstead Road, an easy walk from the chapel, and where I again entered by the good hand of the Lord upon me, on Sunday morn, November 3rd, 1839; and the text was, (2. Thes. ii. 16), and through the mercy of the Lord, I continued speaking to them on the *Lord's* days, twice, and Tuesday and Thursday evenings, until Tuesday eve, the 26th, when I closed with (Acts xxv. 19), "One Jesus;" and on Thursday, the 28th, I arrived home again in safety, and all was well: and on Friday eve at Trinity Chapel, I spoke to the people, from (Job xxiii. 10). Thus I have given another brief outline, of the loving-kindness and tender mercy of the Lord towards me; and I add, that I heard no murmuring,

or jealousy about money matters, as I appeared to have been with a very different sort of people, than some of those I have mentioned before, for what I received, was given freely, and not commented on.

Thus, being settled down again amongst my own people, with the mind stayed on the Lord, and kept in peace, I felt my usual liberty in speaking the word of the Lord, and there were some that received it, and rejoiced in the mercy, and the blessedness of the same; although there were others, rather envious, and could not cease from investigating my income from appearance; and remarking thereon, saying, I had too much, and it ought not to be so, for I was getting rich, and proud, and there were not free sittings enough in the chapel; but as they knew not how the matter stood, I was not willing to feed or destroy their surmises, so I kept the thing secret from them, and as I had the testimony of a good conscience, I felt all was right between me and my blessed Lord; and this I say, that not one of my wordy friends ever troubled themselves about my expenses with such a large family, and continual afflictions; but if a new piece of furniture was bought, and it became known, it produced many a lecture, and the poor mason, and his partner were deemed very extravagant. I mention these things to show the difference of love, in word only, and in deed and in truth, and also to speak to the praise of my gracious Lord, who kept me looking unto him, and who supplied all my need, according to his riches in glory by Christ Jesus. But I was led at times, to ponder over these things, and often concluded, that if they received the truth, in the love of it, they would not so act towards me, for instead of their speaking truth, the most vile falsehoods were propagated, and other wordy friends believed them; but I kept the matter in my heart, believing the Lord would appear for me, and bless him so he did, but not in the way I expected, as the subsequent state-

ment will show, and I must say, I had *many intimations* in my mind, that the Lord *would remove me* from the people, yet the Lord knoweth, that I heartily desired to live and die with them, as I have before stated.

In July, 1840, I received another invitation to go to Gower Street, and to which I acceded, after receiving the word of the Lord; "My presence shall go with thee" (Exod. xxxiii. 14); accordingly I left Plymouth, on Monday, August, 3rd, and arrived at Exeter, and preached in the Tabernacle at night, from (Rom. viii. 1); and on Tuesday morn I left for Cheltenham, where I was invited to preach at Bethel Chapel, the then minister being a Mr. L—r. I arrived at 8 o'clock in the evening, through the tender mercy of the Lord, and preached on the Wednesday and Thursday evenings, and I found the presence of the Lord with me, and he bore testimony to the word of his grace; yet the church appeared to be walking and acting contrary to love, but I would not join any party, for one was laying all the blame on the minister, and he charged it upon the people; so I left them to settle their own disputes, as I had business enough of my own that I could not regulate to please every body. I received great kindness from the friends, and I left on Friday morn, and arrived safely in London, in the evening, at my former lodgings with Mrs. C—bs, Hampstead Road, and hereby the Lord again manifested his love and mercy towards me; he frequently communed with me by the way, and opened to me the scriptures, and I believe no one hath greater reason to speak than I have, of the loving-kindness of the Lord; and I add, that my esteemed friend Mr. S—r, was inclined at this time to go to Plymouth, to minister to the people at Trinity Chapel, but his being weak in body, Mr. E—k, of Devonport, preached on Sunday evenings, and which was no expense to me, as my friends Mr. S—r, and Mr. M—n, gave him £10 for his services.

Through the tender mercy of the Lord, I entered Gower Street on Sunday morn, August 9th, the text was (Col. i. 19); and I experienced power, light, and life, in preaching the word of the Lord, and my labour was not in vain; thereby the Lord was preparing hearers against he brought me to London, a matter I had not then *a thought of, nor a desire for*, but the Lord worketh all things after the counsel of his own will (Eph. i. 11); and this he developed in his own time without my concurrence, thoughts, or desires, but this one truth I have been satisfied with for years, that my times are in his hand (Ps. xxxi. 15). I continued to speak to the people until Sunday, September 27th, when the text was (Ps. xxiii. 1); and in this truth I was quite at home, having been by the Lord confirmed in it, "the Lord was my shepherd, and that I should not want," and I will freely say to the reader, if he knows Jesus to be his shepherd, "O magnify the Lord with me, and let us exalt his name together" (Ps. xxxiv. 3).

I left London on Monday, the 28th, and arrived home in peace and safety, at 4 o'clock, on Tuesday evening, and all was right and well; and on the Friday night, I spoke to the people in the name of the Lord, from (1 John v. 20), "This is the true God, &c.;" and on the Sabbath it was our 12th anniversary, in Trinity Chapel, and we had the yearly text (Col. ii. 2, 3), thus I was once more settled down amongst mine own people, and I little thought it would be my last anniversary there, and that the time of my departure was at hand, and I think Mr. S—ll, who supplied for me, did not expect that he should be settled there in my stead; but it is well for the children of God to say, at all times, and in all circumstances, "He performeth the thing that is appointed for me, and many such things are with him" (Job xxiii. 14); and thus to lie passive in the hands of the Lord.

I will mention a circumstance, that took place

while on this visit to Gower Street, which produced many thoughts, and many prayers to the Lord, on the account of it, and it will be seen how he heard and answered me, by which I found again the preciousness of the words, "Commit thy ways unto the Lord, trust also in him, and he will bring it to pass." It had been told me that there was to be a church meeting held, to propose me for a minister to the people, and to hear their voice concerning it. I told my friend Mr. C—m, one of the deacons, they had better not do it, as I felt sure that war would break out, as I said many of the church could not receive the ministry of the word from me, they being so much in love with themselves, and the working of their own corruptions; but they proceeded their own way, and called a meeting: but when the time came, the opposite party found, that by the law of their church, it was not a legal meeting, as so many days had not passed between publishing it, and the meeting, as was specified in their law, and by this breach the lovers of themselves got their way, and my friends were non-suited; but they acted again according to their right law, and called another meeting in due order, and frustrated their opponents; consequently the time came, and the people assembled, the proposition was made, and the bile was emitted freely by the opposition party; but according to law a division took place, and the majority was in my favour, and the lovers of truth carried the day. It was soon submitted to me, and as I have hinted before, I had spread it before the Lord, by prayer and supplication; and prior to the decision, in the morning, as I was sitting before the Lord waiting for, and desiring an answer from him, that I might know his mind, and will, concerning the matter; he in tender mercy dropped the following words into my heart, with power and sweetness, "For ye shall not go out with haste, nor go by flight, for the Lord will go before you, and the God of Israel will be

your rereward" (Isa. lii. 12); and by these words I was confirmed, that the will of the Lord was, that I should not accept the call of the church at Gower Street, and according to the word, in the belief of its meaning to me, so I acted, and gave my voice against them, and which appeared to produce sorrow of heart among my friends; but I could not go beyond the word of the Lord, by which I was confirmed how to act; had I been left to confer with flesh and blood, the prospects before me, and the account received of the Lord's blessing his word, might have been a strong inducement, for me, to accept the call; but the mind, will, and pleasure, of the Lord was more to me than all these things, and I had learned that it was "better to trust in the Lord, than to put confidence in man" (Ps. cxviii. 8). But as this, my refusal, did not appear to bring my friends to a stand still, it was proposed by them that I should meet the deacons at the house of one of their brethren, a Mr. W—t, a deacon, and a honourable man. I acceded to it, but my mind wavered not, for the Lord kept me, with a firm persuasion that his will was, that Gower Street Chapel, was not the place I was to stand in to minister in his word, and doctrine; at the set time we met, and there were five deacons present, the deeds of the chapel were read, and what is called the church articles; I listened attentively, and when the process was ended, I was asked what objection I had. I stated freely, and said, I had no objection to the statement in their articles, it being consonant with the word of God, but I had a great objection to the deed, and for the following reasons, it being a yoke I could not submit unto, as the Lord had made me a free man, for it was laid down that the minister that might be chosen after Mr. Fowler, must be a sprinkler of children, or a strict Baptist, to neither of which could I assent, as I never saw it so laid down in the word of God; one of the deacons said,—his name is

L—w, that ought not to be any obstacle, as I could depute some one to do either of these things, and he offered his services to me; this I refused, saying the Lord had made me an honest man, and had given me the testimony of a good conscience, so that I could not think of violating it by tolerating another to do, what I could not, in point of conscience, do myself; and here I bless the Lord for his mercy, that in this, as in many instances beside, he kept me with a pure conscience, and would not let me fall into the hands of men; but there was another thing that I objected to, that was, there was power given to the deacons to have the pulpit at their command two months in the year, to put ministers therein whom they pleased; to this also, I could not submit, having experienced so much of the caprice of men, so I attended to the word of the Lord, "Beware of men" (Mat. x. 17); and I closed the scene by saying, that I would as soon be under my Lord Bishop as under my Lord Deacons.

Thus reader, I have briefly hinted at the matter, by giving you an outline of the truth of it, and I feel, now I am writing, the loving-kindnesses of the Lord towards me, and from my heart say, "Bless the Lord, O my soul;" and acts subsequent to this, that took place at Gower Street, proved also how good and gracious the Lord was unto me, in keeping me from being mixed up by name, in such things, opposite to truth and godliness, as regards the exposures made, concerning two of the deacons, in a court of law; and I again say, "Bless the Lord, O my soul, and all that is within me, bless his holy name" (Ps. ciii. 1); and I add, that during the proceedings, as before related, there was a firm persuasion in my mind, that if the Lord did bring me to London, to preach his holy word, it would be to bare walls, that I might see more of his abundant mercy towards me. I walked from Mr. W—t's towards my lodging, with my friend C—m, and I

told him the things that I thought, and which appeared to calm his mind, and raised him to hope the Lord would bring me to London.

I state these things, that the reader may see how the Lord dealt with me, but not to attempt to justify myself from the calumny, and reproach, that hath been cast upon me, concerning the matter of my leaving Plymouth, to which I now return in my remarks saying; being again settled down at Trinity Chapel, I was led on preaching peace by Jesus Christ, "he is Lord of all" (Acts x. 36); but I found there was still a murmuring in the camp against me, and having learned where to cast my burden, I was not moved by words, and it is very blessed to wait on the Lord at all times, who saith "I will surely do thee good" (Gen. xxxii. 12). Being again moving on in my usual way, I had no thought of what the Lord was about to do, nor had I a *single desire to visit London again*, and though many things appeared by communications to have a voice to me, yet I heeded them not, retaining my former desire to live and die in Plymouth: but I found the truth of the words of the Lord, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord;" for in January 1841, I received an invitation to supply at Jewry Street Chapel; this I did not entertain at first with a willing mind, as it was so recently I had been in town, and I did not like to move from the people at Trinity Chapel again so quickly; but the Lord will work, and who shall let it, and the invitation was soon followed by letters from my kind friend, Mr. S—r, wherein he expressed himself warmly on the subject, believing the hand of the Lord was in it, and that he and the people could not take a denial; I was fond of Mr. S—r, as a man of God, and he being a very kind friend to me, I hesitated in saying no to the invitation. Therefore having as usual, spread the matter before the Lord, and waited for his direction, and this being settled

in the usual way by him with his word, (Isa. xli. 10), I acceded to the request, and wrote to Mr. S—ll, who was then in London, to come down to Trinity Chapel, and supply for me, and the Lord inclined his mind so to do; and in this he was preparing the change for the both, although neither of us, I believe, thought of it at the time; but now it appears plain to them that understand: thus the matter was settled so far, according to the will of the Lord.

Therefore, on Thursday morn, February 4th, 1841, I left for London, believing in my heart it was of the Lord, who had again that morning spoken his word unto me, "*Fear thou not,*" *&c.*, and had he not guided, comforted, and encouraged me; the weather was enough to have kept flesh and blood from venturing on such a long journey; the wind was blowing very high, the frost was very intense, and the snow was flying and drifting in clouds; the which, after we had passed that day, on the morrow, stopped up the roads in Devonshire, so as to keep the regular mail of Saturday eve, out of Plymouth until the next day; this raised no small anxiety in the minds of the wife and children about my safety, but the tidings on Sunday relieved their fears: and through the tender mercy of the Lord, being thickly clothed, and inside of the coach, I was preserved from the inclemency of the weather.

A gentleman that rode outside, told me he never felt it colder in North America, than on Salisbury Plain that night; I did then, and do now, bless and praise the Lord for his goodness and mercy towards me, who can, and hath preserved his people in fire and water, and the poor worm that now writes, from cold, frost, and snow. "*Bless the Lord, O my soul!*" He carried me in safety, to my journey's end, at Jewin Street, at a Mr. L—'s, where some friends were waiting for me, and had prepared for my reception; and I will say and attest, that our God,

is a wonder working God, and there is nothing too hard for him, and they that trust in him, shall never be put to shame.

By the good hand of my God upon me, I entered Jewry Street Chapel, on Sunday morn, February 7th, 1841, and read for a text, (Heb. iv. 14), "Seeing then that we have a great high priest," &c., I found the presence, and the power of the Lord with me; but I little thought, what he was about to accomplish: I continued to speak to the people, in the name of the Lord, and closed on March the 16th, Tuesday eve, with (Phil. iii. 10); and he hereby provided more hearers, against the time I was to come to London.

The last week in February, whilst there, I had a very sharp attack of influenza, the cold having been so intense, it affected my whole frame, and I got so weak, that I could scarcely move about, and it seemed to me on the Friday, that I was drawing nigh to close my eyes on time; but I was happy as to eternals, for I knew the Lord was with me, and nothing could separate me from his love: yet my flesh and its affections, did so cleave to the wife and children, that I was absent from; but the Lord had mercy, and I was holpen with a little help, and in great weakness of body, I spoke to the people on Lord's day, the truth of the words (2 Peter i. 3); my more intimate friends were very kind, and administered what was needed to strengthen me; I did then, and even do now, thank them from my heart, and bless the Lord on their behalf; and through the mercy of the Lord I gained strength.

It was proposed by my kind friend Mr. S—r, that a collection should be made for me; the friends at the chapel agreed to it, and the Lord opened the hearts, he knowing what I should want it for, as will be seen when I speak of my removal. On Wednesday the 17th, I left London, and the next day, about 4 p.m., I arrived in safety at my habitation; this visit

was the most eventful I ever had in London, but it was the Lord's doing, and it is still marvellous in my eyes.

I will now give a plain statement of facts, that it may be seen, how the minds of some were intent on my coming to London, and how they proceeded to accomplish it, as they thought it right; and to this I say as Paul did on another occasion, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost" (Rom. ix. 1). Therefore, shortly after my return from my last visit to Gower Street, I received a letter from my friend Mr. M—n, stating there was a chapel in Jewin Street *to be sold*, which originally belonged to the Unitarians, and which he and other friends thought, would do for me; a plan of the said chapel was sent me, but I did not like its construction; yet a thought arose in my mind, that I should like to see it, and I proposed coming up for the purpose: but soon the friends abandoned it; then another was offered *for sale* in Westminster, and *Mr. S—r, thought that would do for me, and he desired Mr. M—n, to go with him to see it*, but the chapel was sold the day before they came; then another at Paddington was pointed out, and Mr. M—n, called on the proprietor to treat with him *for renting it, and Mr. S—r, gave Mr. M—n, instructions that his name was to be inserted in the lease as a joint lessee with him;* but the proprietor would not let it, only for the use of the Church of England.

By this the reader will see that these kind acts of my friends, were not in accordance with the Lord's will and way of bringing me to London; and up to this time I write of, and after; I had no desire to leave Plymouth, although these proceedings pointed that way, yet I had not the Lord's word to confirm me, that I should remove: but I recollect as these things were going on, I heard a still small voice saying; "Prepare thee stuff for removing" (Ezek.

xii. 3), and this ran in the mind for several days; and I well mind, on the Tuesday night before I left for Jewry Street, in leaving the pulpit in Trinity Chapel, these words sounded in my mind, "*your ministry is ended in this place:*" I was struck with them, but afterwards thought it might be only in imagination, but I believe now it was an intimation from the Lord, though I put it from me; and I observe, that the former proceedings were not by my desire, or wish; they were the voluntary acts of my friends, they being very desirous, of my coming among them.

I now come to state the facts relative to Zion, *and the Lord's bringing me there;* and which event hath made a great noise: I think the week after I arrived at Jewry Street, the said chapel was pointed out to me by my friends, who said it would just suit for my coming among them; and advantages were spoken of, which are general on such subjects; but my mind was still firm, that I should not leave Plymouth; but after a few more days, my friend Mr. M—n, desired me to go with him to see it; accordingly I went, and to me it appeared a huge place, that did not suit my mind; I walked over it, and viewed it from different points, and the desires of my heart were going out to the Lord, to be kept from having anything to do with it; after viewing it over, I went into the pulpit; and desired the Lord to give me a word concerning the matter; and he whispered in my heart, "Fear thou not for I am with thee," &c. (Isa. xli. 10), but there was not that power and sweetness with the words, as I had received before; but they remained in the mind, though I did not think they were in reference to my coming to town; but afterwards the divine properties of the same; were more particularly developed, to the mind in time of need; and I found the Lord was going before me, according to what he said to me, in reference to Gower Street; and after some days had

passed, in which my friends were importunate with me, to give them leave to take the chapel, and to which I would not then consent: a friend, Mr. Smith, asked me to go with him to see it; to which request I acceded, and as before, I went into the pulpit with desires going out to the Lord, that he would give me a portion of his word to instruct me; that I might not act contrary to his mind and will; and the Lord spoke his word thrice into my heart; "*In this place will I give peace, saith the Lord*" (Hag. ii. 9), the Lord gave an unction with his word, so that my countenance was brightened, and my friend who was watching me, saw the change; but I did not *then* take it as an intimation from the Lord, that he would bring me there. When we got outside the chapel, my friend said to me, what portion of the word of God was it you had in the pulpit? I put it off, but he said he would know, for he saw my countenance brighten: after a while I told him, and his remark was, it is all settled, and you will come to Zion; but even then, I did not believe it, nor even a few mornings after, when he came in at my lodgings, saying, he was sure I should come to Zion, as he had had such a night of pleasure, in communion with the Lord, in (Ps. cxxxii).

But still my mind was in Plymouth, and I had no desire to be removed: but the word of the Lord spoken, and what my friend Smith had said, did produce many thoughts concerning it, and I was constantly praying to him, to give me his mind respecting the matter; but I could not get from him what I wanted, therefore I could not give an answer to the constant entreaties of my friends; and many sleepless hours I had from the cogitations of my mind, and I desired the Lord to go before me, and be my rereward according to his word; and never suffer me to leave Plymouth, unless it was his will.

Of this I said not a word, as the secret for decision

rested with the Lord, and not with man; and this went on for many days and nights, until Monday morn, March 1st, when after taking my breakfast, and having poured out my heart before the Lord, in my bed room, blessing him for his mercy to me on the past day, in giving me strength in my great weakness to speak to his people, and also for preserving me through the night; I felt an holy earnestness arise in my heart, and with real importunity, I wrestled with the Lord to give me his mind, and to settle the matter, concerning Zion, and I felt a persuasion that he would grant me my request: I arose from my knees and went down stairs into the front parlour, and as I sat musing as to what all could mean which I have briefly stated, and feeling my heart still drawn towards the Lord for instruction; he spoke into my heart again, the two preceding scriptures (Isa. xli. 10), "Fear thou not, for I am with thee, be not dismayed for I am thy God, I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness;" and (Hag. ii. 9), "The glory of this latter house shall be greater than of the former, saith the Lord of Hosts, and in this place will I give peace, saith the Lord of Hosts," with that power, and sweetness, which dissolved my heart, so to speak, into that placidity, and willingness; that I said, be it unto me as thou wilt; not my will Lord, but thine be done, do Lord as seemeth thee good: and I felt for the first time a divine persuasion in the mind, that I should preach the gospel in Zion Chapel: I seemed to be standing there preaching the word of the Lord, I felt the Lord present with me, and I had an assurance spring up in my heart that it was fixed, and that the thing was of the Lord, nor have I had a doubt of the truth of it since, though more than nine years have passed, since that time to now I write this. So being confirmed by the Lord that it was his will, I wept and rejoiced, I praised

and blessed him, for his goodness and mercy towards me; and as this was going on, he brought another part of his word to my mind, and it was so interwoven with the former words, that they seemed to give me a double confirmation: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. v. 8). And although things have appeared opposite to this as yet; the truth and blessedness of the words stand unchangeable, and I believe they will be fulfilled.

Having just made these brief statements of truth, how the Lord settled me about leaving Plymouth, I add, not long after this took place between the Lord and me, my friends Main and Smith came to see me, and to press their requests to know my mind about Zion; I said I could not tell them, and the reason was, because a thought arose in my mind, that as Mr. Silver was my oldest friend, he should be the first to whom I would make known, how the Lord had settled it; and being about to take dinner with him that day, I fixed in my mind to tell him of it: accordingly I went to his house, but could not say a word to him on the subject, and after I left, satan set in with all his subtilty, to persuade me, that the whole was a delusion, and that it was only my own vain imagination; and I assure my reader, it was a hot and trying process; but the Lord supported me, and would not suffer me to be tempted, beyond what he enabled me to bear; and I found my flesh and reason coincided with satan and his suggestions, and the conflict was sharp; but I believed in my God and clave to him, who in mercy rebuked satan, and brought the words as before stated, again with power and sweetness, so that I had a second benefit, and satan was nonplussed, *Bless the Lord, O my soul!* I pondered these things in my heart, and walked on in communion with the Lord,

and from that time, satan hath never exercised my mind on the subject so acutely.

The Lord in mercy kept my mind in peace, stayed upon him; and in the sweet assurance, that he would bring me to Zion, to preach his holy word; whatever opposition I might have, for he had made his way straight before my face (Ps. v. 8); and on the Friday after, when I was again at Mr. Silver's, I told him the matter how the Lord would bring me to London to preach his gospel, but I did not then tell him it would be at Zion, as it was not taken: he expressed himself heartily glad for the mercy, and congratulated me on the subject, and blessed the Lord on my behalf; and said that now he and his brother Collier would have another, to stand boldly against the pernicious error of the Pre-existerians.

On the Saturday morn, my friends Mr. Main and Smith came to me again, to know my mind; they being anxious for the matter to be settled, that the chapel might be taken; I then told them that my mind was fixed, and that the Lord would bring me to London: upon which Mr. Main went to the attorney, who had the letting of the chapel, and took it for seven years, from Lady-day, 1841, at the rent of £140 per annum, and the matter was settled thus far, according to the will of the Lord: and here I would drop a hint, as I have been charged with covetousness for leaving Plymouth; that there did not appear much to nourish such a distemper, coming to an empty chapel, with a heavy rent, the insurance £6.15*s.* per year, and the cleaning, attendance, clerk, gas, &c., above £70 per annum more, with the greatest part of £100 to be expended to put it in repair; I say this doth not appear materials to feed covetousness; and again I mention, I was leaving a congregation of 800 sitters, to come to bare walls; and where afterwards, we did not number much above 700 sitters; *but I was satisfied the thing was of the Lord*, nor could I doubt him, but believed

as it was his own cause, so he would maintain it, with "the cause of the afflicted, and the right of the poor" (Ps. cxl. 12).

Thus I have given a *brief* outline, of the Lord's loving-kindness and tender mercy towards me, and of his opening and accomplishing his own purpose, for me to preach his holy gospel in Zion; and bless him O my soul! he had made me perfectly willing so to do: I sent a statement of the subject to my Mary, to communicate it to my old friend Mr. W. D—ly, that he might ascertain the mind of the people, relative to the renting of Trinity Chapel, and to acquaint them as to my leaving; these my actions, were fuel to feed a fire that broke out most furiously, among them; so that my wife wrote me saying, she thought I had not better come back again, as she feared what would be done unto me, *but as all was right and straight, between the Lord and my conscience*, I feared not to see these noisy ones, face to face; and the Lord told me, "that no man should set on me to hurt me" (Acts xviii. 10); I believed the word, and accordingly left London, on Monday March 17th, having previously been apprised, that Mr. S—ll would take the chapel of me, at £60 per annum: I arrived home in safety the next day, but my wife through fear that some one would injure me, sent my eldest son, to meet me at the inn in Old Town Street, with a fly, to take me home unnoticed; but I had no fear or timidity, and all appeared quiet: thus the Lord took care of me, preserved me, watched over me, and I returned to those that were near and dear to me.

On the following day, the wordy battle with bad wishes and fruitless designs, began to open upon me; but as I had the peace of God ruling in my heart, and the word of Christ dwelling in me richly (Col. iii. 15, 16), I was very happy in the midst of this confusion; I said nothing to vindicate myself, nor to provoke them; though I found afterwards,

that my silence was very provoking; and on Friday eve I went to Trinity Chapel quite happy, and read for a text (Eph. i. 7), "In whom we have redemption through his blood," &c., and I found the presence of the Lord with me, and the divine properties of the text were very blessed, so that I had no desire, or did I feel my mind directed, to allude to what was going on.

The Sunday following, I met with the people again, and felt light, life and liberty, to speak to them the truths of God, from (Rom. viii. 31). On the Tuesday evening (which was my last time), the chapel was unusually crowded: and the text was (Deut. xxxiii. 29), and the Lord was with me in speaking his holy word; and *although this was my last time, I could not make any allusion to passing events:* but there was one thing communicated to me before the service began, which if the Lord had not stayed my mind upon him, might have intimidated me, it was this; that three men had joined in a determination to stop me, by asking me some questions; I saw them come in, and go into a seat together, which they never did before; but this had no effect on me, as I felt assured their mouths would be stopped, by my asking (if they did begin) some questions of them: but the Lord kept them silent, and afterwards they blamed each other for it, and in this instance that text was fulfilled (Prov. xv. 22), one of the party called on me some days after, and wept aloud, and acknowledged how wrongly he had acted, his name was I. H—y, a gunsmith, he is since dead, another was named C—r, and there remaineth one unto this day I now write, T. L—d by name, of the same house and lineage as Bunyan's talkative.

Thus reader, I am brought to the close of the Lord's way with me in Plymouth, and have given in brief detail, his gracious dealings with me for the space of more than twenty years, from the first time I preached in Plymouth: and I here recite, what I

wrote in my memorandum book, the day after the Tuesday night, I closed in Trinity Chapel, March 23rd, 1841: "Blessed Lord! the faithful God, who worketh all things according to the counsels of thy will; thou in thy mercy has kept me in thy truth, and hast enabled me to declare the same, for a series of years in Plymouth; thou hast preserved me and hast been very merciful to me, in and through great afflictions, poverty, distress, temptations, and the slander of many; and the saying of all manner of evil of me falsely, for thy sake: thou only hast preserved me, O Lord, and thou only art worthy of praise, honour, and glory; I feel gratitude to thee O Lord, and want words, to express my thankfulness, to thee the God of my mercies; to thine own people thou hast blessed thine own word, many have been called by thee, many sat at liberty and built up in Christ; and to whom, Christ is all and in all: this is thine own doing, O Lord, and it is marvellous in mine eyes, many have manifested lip and word love, *and a few have loved in deed and in truth;* many things were manifested, to intimate or show unto me that thou wouldest remove me from them; but thou knowest O Lord I never desired it, nor asked thee to remove me; many were the invitations and offers I had in London; but I could not accept any of them, until thy time came, when thou thyself didst confirm me in it, by thine own word, and to thy decision I bowed, and said with all my heart, "*thy will be done O Lord on earth, as it is in heaven,*" and thou knowest O Lord, that for this the accomplishing of thy will, and my assenting and consenting unto it, and doing the thing that is right; I have been vilified, spoken evil of, and much hatred, malice, and envy have been vented against me: but I can appeal to thee O Lord, for the innocency of my actions, and the integrity of my heart; that my sole desire was to act only consistent with thy will and pleasure, and that everything might be done for thy honour and glory; this

being true, I believe verily O Lord, that thou wilt maintain the cause of the afflicted, and the right of the poor, and the result will be, thou wilt be glorified, I shall be blessed, and mine enemies shall be ashamed; I pray for them O Lord, that thou wilt forgive this their rebellion against thee, and do thou warm their hearts, with a feeling sense of thy love, blood, and salvation; and O Lord, what can I render unto thee, for thy great mercies shown me; I desire to live only for thee, to preach thy most holy word, to spend and be spent in thy service, preaching peace by Jesus Christ, he is Lord of all; that thou O Lord, in all things in thy trinity of persons mayest be glorified." I now pause in contemplations sweet, to ponder over the displays of the loving-kindnesses, faithfulness, love, mercy, and goodness of the Lord my God towards me, and ascribe all. "to the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. i. 6): and my desire is, "to give thanks always for all things, unto God and the Father, in the name of our Lord Jesus Christ" (Eph. v. 20), and at all times say, "What hath God wrought!" (Num. xxiii. 23), and "having obtained help of the Lord, I continue unto this day, witnessing," &c. (Acts xxvi. 22, 23).

Being now at leisure, before my leaving, I embraced the time to do, what I had longed to do for years, which was, to compile Zion's songs, for Zion's children; and by the good hand of God upon me, this was done; the little book was printed and ready, by the time we entered Zion Chapel; and though the noise increased, and evil wishes abounded, yet none of these things moved me, for the Lord dealt bountifully with me, and I had "peace with God through our Lord Jesus Christ" (Rom. v. 1), and I never shall forget the power and sweetness of the word of the Lord; and to which I have had recourse a great many times since, and pleaded it with him: as I was sitting one night in my room, just after my return,

feeling grieved for those, who were using their tongues contrary to what they professed to believe; he spoke in the following words, "Have not I commanded thee? be strong, and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee, whithersoever thou goest" (Jos. i. 9); I found it was the voice of the Lord, for it was powerful, and full of majesty (Ps. xxix. 4), I was refreshed and strengthened, and I wept with joy, and praised him with joyful lips: thus my soul was again confirmed, that the whole hitherto was of the Lord, and also that he would be with me, whithersoever I went; and this I have found true up to the present time, and I feel assured, that I shall not outlive the blessedness of the words, and I believe the Lord is, and will be with me, at all times, and in all places: those that have received his word with unction and power, are witnesses of the blessed effects produced thereby, and understand my feelings by their own.

This was another display, of the tender mercy of my God towards me, and thus he prepared my mind against the time came, when I should be beset on every side, as the sequel will show: and a few days before I left, the Lord gave me another love token, saying unto me, "That the trial of your faith, being much more precious than of gold that perisheth" (1 Peter i. 7). Thus he showed me before hand what I was to expect; and he gave me another word saying, "Fear none of those things which thou shalt suffer" (Rev. ii. 10), and these truths to me were as Paul saith, "By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left" (2 Cor. vi. 7), by this the reader will see, how merciful and gracious the Lord was unto me: and I cannot refrain from saying now I write, "Bless the Lord, O my soul! and all that is within me, bless his holy name!" (Ps. ciii. 1).

In the mean time, whilst he was dealing thus with

me, the form of an agreement was drawn up between me and Mr. S—ll, for the term of seven years, for him to rent Trinity Chapel, to which on my reading it unto him, he agreed in every part, but said, he must show it to his attorney: I now leave this subject for awhile, as I shall have occasion to make some remarks on it, in the due course of my narrative; and I proceed by saying, that the time of my departure from Plymouth being at hand, as my friends in London desired me to be there by the 20th of April, that I might superintend the repairs, cleaning, &c., of the chapel; I accordingly on Monday the 19th of April, 1841, took my farewell of Plymouth, after committing myself and all that appertained unto me, into the hands of the Lord my God; and I left with a pure conscience, and an unshaken confidence in, and a sweet dependence on the Lord for all things, that pertain to life and godliness; being assured that the Lord was my portion, and that he would preserve me from all evil; I took my dear Benjamin with me in the coach, who was very unwell; and two of the daughters went by the steamer; and through the mercy of the Lord, myself and the dear boy, arrived in safety at our friends Mr. and Mrs. Smith's, Aldersgate Street, at 2 o'clock, p.m. on Tuesday the 20th, and who showed us great kindness for the Lord's sake, the fortnight we lodged at their house: the maidens the Lord brought in safety on Wednesday morning the 21st; they went with my friends Mr. and Mrs. M—n, Devonport Street, Hyde Park, until a house was ready to receive us: thus we being brought in safety, I had to praise and bless the Lord for his goodness and mercy, and could erect my Ebenezer and say; "Hitherto hath the Lord helped us" (1 Sam. vii. 12).

Now my time began to be taken up at the chapel, and I had to watch the hand of the Lord towards me, and as he inclined the hearts of the people to come and take sittings, (although very few were taken

before the first Sunday,) so I was also greatly encouraged, in hearing many speak of the Lord's blessing his word, to their souls comfort from my mouth; and by these testimonies I was also comforted: and as these things were going on, I had to look about for a house against the remaining part of my family came up; and on April 26th I took one, at 82, Upper Stamford Street, at the rent of £55 per annum, a half quarter's rent was paid in advance, and the year began at Midsummer: and on the 4th of May, myself, Benjamin, and the two daughters, Tryphena and Tryphosa, entered the house, and I felt the presence of the Lord with me, and I soon was constrained by love to utter the following words, which I noted down at the time: "I pray thee O Lord, that this house and the inhabitants be dedicated unto thee; O Lord, my God, the God of Israel, that thou wilt sanctify it, and we, for thine own use and glory; and do thou O Lord, cause thy blessings to descend in copious showers; preserve us from all evil, and keep us in peace, for thy own great name sake; and do thou ever help thy servant to speak thy word faithfully, and do thou be with me and with my mouth, that I may fully declare thy gospel, that sinners may be converted unto thee, thy children built up, and that Zion may be a place of breaking forth of children, for thy glory O Lord; and do thou at all times manifest forth thy glory, and make it known in Zion, that thou art our God, and that I am thy servant:" Being thus, according to the will, purpose, and pleasure of the Lord our God, brought in safety to this place of residence; the desire of my heart was towards the Lord, and to the remembrance of his name, and whilst on my knees in the evening, I found sweet access to my God in prayer, to pour out my supplications to him, and I asked him in childlike simplicity, to give me, or direct me to some dear portion of his holy word, to confirm my soul afresh, that the whole from the first, up to the

present, was of him, and all flowing from his loving-kindness, and tender mercies, that we were here in the house: and after rising from my knees, I took my bible and it turned open to (Phil. iv. 19), "But my God shall supply all your need, according to his riches in glory, by Christ Jesus," these words entered into my heart, they were most blessed to me, and I had joy, and I rejoiced in the Lord my God.

Reader what a mercy it is, to be enabled to pray, "with the spirit and with the understanding also" (1 Cor. xiv. 15), and also, for God to hear and answer prayer; but the Lord did not stop with that one verse, for as if that were not enough for his child, the eye was guided back over the chapter to the 4th, 5th, 6th, and 7th verses, and their dear contents were received in the love of them, and being mixed with faith, I felt greatly comforted and strengthened with might, by the spirit in the inner man; and I feelingly said, it is enough! I went up to my bed, and lay most of the night praising and blessing the Lord, and being humbled before him, I gave him the honour and glory, due unto his name; Who can fully describe the blessedness of communion with the Lord God of the Hebrews? and who can calculate the vast blessedness of the following words? "Truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John i. 3); so being thus indulged by the Lord, I had "joy and peace in believing, and abounded in hope, by the power of the Holy Ghost" (Rom. xv. 13).

On the Wednesday morn the Lord again communed with me, and opened to my heart the divine properties of (Ps. cxxv. 1, 2); on Thursday morn the Lord communed with me again, and opened to my heart the sacred contents of (Isa. xxxv.): and on Friday morn, I received from his mouth his own holy words in their spiritual import, recorded (Jer. xxxi. 1, 3), and also (chap. xxxiii. 3); this is just an outline of the Lord's gracious dealings with me,

and blessed be his holy name, he hath not left off his kindness to me, up to the present time, and I am on the look out in expectation, of some dear word from him, morning after morning, and bless him O my soul! he doth not disappoint me; and I can say "It is of the Lord's mercies we are not consumed, because his compassions fail not, they are new every morning, great is thy faithfulness" (Lam. iii. 22, 23); and as the Lord is so gracious, kind, and indulgent to me, my desire is to "bless the Lord at all times, his praise shall continually be in my mouth" (Ps. xxxiv. 1).

On May 7th, the Lord in mercy brought my two sons, John and Reuben in safety to the house; and on the 18th my own Mary; with Sophia, Samuel, Rhoda, and Ellen; "*Bless the Lord O my soul,*" thus he dealt with me, and those he had given me, and did not grant the request of those, who wished the upset of the coaches, and the foundering of the vessels; surely "I will sing of the mercies of the Lord for ever" (Ps. lxxxix. 1). And now being once more together under one roof in peace, for the displays of the loving-kindness of my gracious God, I felt my heart and mind drawn towards him, to bless, praise, and adore him for his goodness, love and faithfulness, manifested towards us; and in my usual way, I noted down the following which flowed into my heart, saying; "O Lord my God, thou hast been very gracious unto us, and thou only art worthy to be praised, and to be had in remembrance of all them that are round about thee; O Lord I pray, that thou wilt continue a sweet savour of thy mercies, and loving-kindnesses upon my heart and mind, that I may not forget thy benefits; that I also may trust in thee at all times, casting all my care upon thee, knowing O Lord that thou carest for us; and with delight I record thy wonderful lovingkindnesses, thy sovereign mercy, and reigning grace: O Lord my God, the Holy Ones, the three

that bear record in heaven, Father, Word, and Holy Spirit; I will bless and praise thee O my God, for thou hast shown us great and manifold mercies, for which I desire at all times to thank thee, and to lie low in the dust before thee, conscious of my unworthiness and emptiness, the chief of sinners; thou O Lord hast been mindful of thy covenant, thy word and promise, for thine own glory, and our good; thou hast preserved and brought us safely to this habitation, and thy having given us so many, and such especial love tokens, causes me to say to thee," "*Bless the Lord O my soul; and all that is within me, bless his holy name,*" and do thou keep me O Lord, in a sweet dependence upon thee for all things; and be it unto us according to thy word, "*My God shall supply all your need, according to his riches in glory, by Christ Jesus,*" and do thou cause, a due sense of thy tender mercies, love, and truth, to abide in our hearts; that we may live to thine honour and glory, that we may at all times sing of thy mercies, and praise thee with joyful lips, and give thee O Lord our God, all praise and glory, and do thou abundantly bless us for Jesus sake."

I now note down, a link of peculiar importance to me, in the chain of events in my little eventful life and pilgrimage; whereby the great and tender mercies of the Lord my God, have been manifested towards me, according to his will, pleasure, and purpose; and having given in brief, a detail of my removal from Plymouth, and the Lord's goodness in bringing us all safely to London, myself and wife, and nine children, for which I must again say, *Bless the Lord, O my soul!* I now state, that on Lord's day, May 9th, 1841, we entered Zion Chapel to worship the Lord our God; and I will say, it was not in vain, and though I did not experience that power, light, and liberty in preaching the word, as I have since; yet there was a holy solemnity pervaded the mind, and which was kept in peace, and stayed

on the Lord; and there was not a doubt, nor a particle of mistrust that arose, to disturb that holy confidence I had in the Lord, that all was in strict accordance to his will; I read at the opening of the service in the morn, (Isa. xliii.), concerning which, I was told afterward by a poor Rahab, that the Lord had stopped in her mad career, by his power and word from my mouth at Jewry Street, that in my reading those words in verse 1, "*I have redeemed thee, I have called thee by thy name, thou art mine;*" the Lord sent them into her heart, and set her soul at liberty, and she rejoiced in Jesus and salvation; this I received with joy, and it was a full proof of the approbation of the Lord to me, that the whole proceedings were in accordance with his will; the text morn and eve was (Rom. i. 16, 17), and to this day I can say the same, "*I am not ashamed of the Gospel of Christ.*"

I will now acquaint the reader, with the truth relative to the sale of Trinity Chapel, and for which I had an additional heap of calumny, and reproach cast upon me; but as I have loved the truth, and feel always pleased to speak it, so in this respect I shall state nothing but the truth, and the Lord is my witness. In my former Memorial, I have written how the matter stood relative to the chapel, and when I left Plymouth, I had no more thought of selling it, than I have now I write this of buying it again; but in the following way it was brought about; just after I returned from Jewry Street, a person called on me, and said he was deputed by some one, to ask me if I was about to sell Trinity Chapel; I answered no, for I had let it to Mr. S—ll for seven years, to which I have alluded before, and Mr. S—ll's accordance with the agreement that was drawn up: but here I state, after my departure, he began to raise objections against the greater part of it, and asserted that in consequence of his having paid £15, a quarter's rent in advance, and my having

acknowledged it in the receipt, as in part of payment agreeable to a lease for seven years, that he could hold the chapel for the term specified, without *any* agreement; this produced with me some anxious thoughts, and I cried to the Lord for direction, and instruction how to act; several letters passed between us, but of no avail, and I felt persuaded, that Mr. S—ll had scarcely acted in accordance with what he professed, as a minister of the gospel; but I do not cast reflections on him now, although it did perplex me then; but I was to learn the way of the Lord, in his mercy towards me as I had done before, by disappointments as the sequel will show; for, after I had many times cried to him on the account of it, I was sitting one evening thinking the subject over, and it was as if I had heard a voice, saying; *sell the chapel!* to this I could not then accede; I retired to bed at the usual time, and awoke the next morn with the same words, repeated several times, *sell the chapel!* and after some consideration, I felt the mind drawn into a compliance with it, and a willingness to sell it; I communicated this to Mr. S—ll, who wrote me to know the price, to which I replied saying £1,200, his answer to this was, that he had a friend that understood the value of property, and he had taken a survey of it and said, it was not worth more than £950; to this I sent a negative, saying, I would not sell it for less than I had stated.

And it now came to my mind, relative to the person that had before called on me, to ask if I were going to sell it: I sent to my son for him to call on him, which he did, and it proved to be, that the Rev. John H., Vicar of St. Andrew's wanted to purchase it, for the use of the Church of England: on acquainting Mr S—ll of this, he sent me word, he would purchase it at the price I had stated; thus the matter was closed, although I was represented as very vile, and it was said I would sell it to the devil, for the love of money: but this did not make

me guilty before the Lord, for through the whole I had peace in my conscience, and peace with God through Jesus Christ our Lord.

I now transcribe, what I noted in my memorandum book, the day after we entered Zion Chapel, that the reader may judge for himself, concerning the Lord's gracious dealings with me; and of this I say as of all I write, the Lord is witness to the truth of the statement; it is as follows: "And now O Lord! I freely desire to bless, praise, and adore thee, in fulfilling thy purpose, will, and pleasure, in opening a door for me in this great city, to preach thy holy gospel; and thou knowest, O Lord my God, that I never sought it, nor asked it of thee, but "thou workest all things after the counsel of thine own will, and doest thy will in the armies of heaven, and among the inhabitants of the earth;" and blessed be thy holy name, thou art "too wise to err, and too good to be unkind:" therefore O Lord, as this is thine own doing, and marvellous in mine eyes, I would bow in the dust before thee, saying, "What hath God wrought!" and ascribe all to the praise of the glory of thy grace, that hath made us accepted in the beloved:" although much bitterness hath been shown, with hatred and malice against me for thy sake, yet I pray thee O Lord if it be thy will, to show them mercy, and forgive them; and do thou blessed Lord continue thy loving-kindness towards me, in being with me and with my mouth, that I may ever preach the glorious Gospel, as with the Holy Ghost sent down from heaven, that sinners may be converted unto thee, and thy church comforted; and as thou hast brought me to Zion, let it be known that thou art our God, we are thy people, and I am thy servant; and that I may never be ashamed of the gospel of Christ: make it manifest O Lord, that it is a Zion of the Holy One of Israel; and as thou hast began to show us favour, and to magnify thy mercy towards us; continue I pray thee O Lord so to do, that at all

times, thy word from my mouth may be found by receiving the same, to be the word of God, by the power of God, and that I may spend and be spent in thy service; and that thy words spoken by thee O Lord unto me, before I ever thought of standing in Zion, do thou ever fulfil them for thine own glory, and our good; and cause their power, sweetness, and blessedness, at all times to reign predominant in our hearts; and may I daily hear thee saying, "*Fear thou not, for I am with thee,*" "*and in this place, will I give peace saith the Lord;*" and "may the peace of God which passeth all understanding, keep our hearts and minds through Jesus Christ," "and the word of Christ dwell in us richly," and the love and power of the Spirit, be felt in our hearts. Amen.

Thus, having stated the displays of the Lord's mercy and goodness towards me, in opening the way, making me willing, and opening a door for me to preach his word in London; I also think it right to state, how my supposed covetousness must have been thwarted; for when at Midsummer I balanced the accounts, I had £2.11s.; this, together with £15 rent received for Trinity Chapel, made up my quarter's salary; I mention those things for the honour of my blessed Lord, and to show my calumniators, how my gracious Lord dealt with me; and blessed be his holy name, I was very happy, believing in him the faithful God.

I now note down, how the Lord in mercy dealt with me, according to his word that he gave me before I left Plymouth; "*that the trial of your faith,*" *&c.* My dear Benjamin, his mother's Benoni, had been afflicted for some time, and was often subject to a kind of fits, and would drop down: this after being in London, increased, and his health evidently was declining, about which, as a father, I had anxious thoughts; he increased so much in size of body, that he did not like to walk out, as remarks were made on him; but he did not fail here, as in Plymouth, to

walk to, and return from chapel with me; and there being something singular in his fondness for my company, it drew him very close to my heart, and many an earnest prayer, went up from my heart on his behalf. On Tuesday eve, June 29th, being the last time he was at Zion, it was noticed by myself and his mother, how peculiarly he sang the hymns; but we little thought then, his time of departure was so near at hand; but he began to grow worse, and on Thursday morn, as I was walking to and fro at the end of Waterloo Bridge, crying to the Lord on his behalf, the Lord spoke these words unto me, "Let your moderation be known unto all men, The Lord is at hand, Be careful for nothing," &c. (Phil. iv. 5, 6). I felt a persuasion, that the child would soon die; I returned to the house, and it was arranged that a surgeon should be called in, which was done; and I may say, that the first portion of medicine taken, only tended to confirm me, that what I believed was truth, for the effects produced, were contrary to what the surgeon intended: these things I pondered in my heart, and although I believed he would die, yet I acted similar to David (2 Sam. xii. 16). On the Monday following, a physician was called in, and when he called me aside, and said, your son is very ill; I said yes! and he will die; he said, the chances are against him, but he may live for some days; I said nay! but before to-morrow this time, he will be dead, and so it was: I staid with him the Monday night, until past midnight, and then went to lie down; and at 5 o'clock, on Tuesday morn, I was called, and was soon by the bedside of my dear boy, where I stood for five hours, attending to him, and at 5 minutes past 10, he breathed his last.

Now for the sequel: on the Friday night after the surgeon was called in, I dreamed a dream, and I have liberty to tell it, it was as follows: I went to Zion Chapel, and on entering it, I saw my dear boy in the clerk's desk, in raiment white and shining,

such as I never saw before; I heard him give out two lines of a hymn, and he sang them in strains that I had never before heard; I went to him and said, how came you here Benjamin to give out the hymns, and lead the singing? he smilingly answered me, I can not only give out the hymns, but sing of a precious Christ and salvation, as well as you can father: I immediately awoke, with his words sounding in my ears, and which became to me a source of joy and peace in believing, relative to his eternal interest in Christ and salvation: and on the morning of his death, as I stood by his bedside with his hand in mine, the Lord so communed with me (Ps. ciii. 13), "Like as a father pitieth his children, so the Lord pitieth them that fear him," that I had thereby, another assurance, of the salvation of my dear child: and as I often felt my bowels yearn over him, so the Lord communed with me saying, "*My bowels are troubled for him, I will surely have mercy upon him, saith the Lord.*" I was so strengthened in heart and mind, that I did all for him, closing his eyes and laying him out; feelingly in the assurance, of the love of my God towards him; and I said to the Lord as follows: "Most blessed Lord, in humble submission I bow before thee, and to thy sovereign will; and with humility of mind I can say, to thy praise and honour, "*The Lord gave, and the Lord hath taken away, blessed be the name of the Lord,*" for thou in thy mercy, hast taken to thyself our dear child, and *I feel assured I shall go to him,* but he will not return to me, "*Bless the Lord, O my soul!*" for his soul is departed to his eternal rest, after great sufferings, and agonies; but all his sorrows are ended, and be for-ever with thee O Lord, glory be unto the Lord my God, Amen."

I will now state some matters, by which it will be seen, how the Lord in tender mercy dealt with me: first, the expenses incurred by our removal, and some furnishing, &c., were £50; in this I was

different to some, that would have begged for it, or have had their expenses paid by the church, from whom they have their call; I had no church to give me a call, consequently none to pay my expenses; but this was the Lord's way, in accordance, with his own will and pleasure; and what follows, is in conjunction with it, that is; when my dear boy died, there was not money enough in the house to bury him; but the Lord had provided for it, in a way for which I have been condemned, that is, Mr. S—ll sent me £50, as the earnest money of the purchase of Trinity Chapel; and by this I was confirmed, I had acted in accordance with the will of the Lord: thus, I had money to purchase a grave in St. John's Church-yard, Waterloo Road; and to defray the expenses of the funeral, and furnish the family with mourning; and this sunk the £50, and by this I was £100 deficient, of what I had before leaving Plymouth: and at this time particularly, my mind was led to ponder over the way, and the manner the Lord had dealt with me; and there was a similarity opened up to me, in taking possession of the place, by death, burial, and purchase; as is recorded of Abraham (Gen. xxiii.), and my mind and heart, were comforted and confirmed, and I had communion with the Lord, concerning those things; and I did bless and praise him, for his loving-kindnesses and tender mercies.

Another merciful display I now relate, our son Samuel who was apprenticed to a Mr. B—r, a draper at Plymouth, became again much afflicted; (see page 134 former Memorial), for which reason, we thought it was best, to remove him to London with us, as the change might do him good: but here again the truth was made manifest, that the children of this world are in their generation, wiser than the children of light; for the master demanded £36 for his loss of time, as he had a short period more to serve, although I had paid him £80 as a premium, to

teach him his trade; I objected to this sum, but after a little time this he enforced by his attorney, and had I not sold the chapel, I should not have had money to have paid it; but I paid it, although I had the said master in my power; to have had him fined in about £200, but I did not like to take the law of retaliation in my hand, but left it with the Lord, to do as seemed him good: to me this was another proof that it was of the Lord that I sold the chapel, and I found it blessed to recognise in these things, the loving-kindnesses of the Lord towards me: and in *connection* with these things I was greatly exercised, and my faith was sharply tried, but the Lord sustained me, and his word was fulfilled, "As thy days so shall thy strength be" (Deut. xxxiii. 25), for the death of my dear child was such a shock, and took such hold of my dear wife, that for months I was in extreme trouble of mind concerning her; and my son Samuel at times, was in such a state of distortion, and violent shaking, brought on by the same cause with his other afflictions; that the agony of my mind, I cannot describe; sometimes it was as much as three or four of us could hold him, and we could not leave him alone, as he would be seized in a moment, and drop on the floor, and with the extreme weakness, and nervousness of my dear wife, I was often driven to my wit's end, but it was with me as is recorded (Ps. cvii.), "Then they cried unto the Lord," but the Lord appeared to delay his delivering me, and at times the enemy would come in like a flood, and seemed to inundate faith, hope, and expectation: but I say again, "the Lord sustained me" (Ps. iii. 5), *Blessed be his holy name!* and in the midst of these troubles, he strengthened and enabled me to preach his holy word, and in the pulpit I forgot all my afflictions, trials, and exercises, and I had what my soul loveth, JESUS ONLY, whom I delight to preach and speak of.

This furnace work continued, until we left Stamford Street, and removed to 20, Laurie Terrace, which was on Monday, April 18th, 1842; and from this period, to the same day 1843, was the first time my son walked out, and my dear wife was then getting better, so the reader will see, I had about two years of deep affliction, and abundant mercies from the Lord; and to this I add, as if my domestic afflictions were not enough, satan seemed to be let loose, among the parsons and professors, to assail me because of the truths of God that I preached, such as that by the glorious atonement of the Lord Jesus, sin to the church was thereby a NONENTITY: I had believed it for years, and had lived in the blessedness of it, in peace with God; for Jesus had put away my sin, by the sacrifice of himself, and no sin was in existence, to bring me into condemnation, or come between me and my God, being reconciled to him, by the death of his Son.

For these things, a certain before-mentioned person, went about to kill me in reputation; he ranted against me, and declared I preached blasphemy; for which some of his people came to Zion to hear, and there they remained: thus as the Jews of old, he overshot his mark; but to carry out his Jewish malice against the truth, he proceeded to Brighton, and Lewes, and told Mr. V—ll, that I was a drunkard, for he had seen me smoking a pipe; and I must be next of kin to a whoremonger, as I had been admitted into a lady's bed-chamber, to visit her when she was ill: Mr. V. caught the fever of envy, and malice, from him, and with honesty to himself, he gave out my name plainly in his denunciations from the pulpit: Mr. I—ns appeared heated red hot, and Mr. W—ls was not a little stirred up, so as to send forth rather a foul stream: at times the Gunner (but not in Her Majesty's service) roared aloud; and others there were who were not deficient in their declamations: thus, I was nearly in such a state as Paul speaks

of, "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils among *false brethren;* in weariness and painfulness, in watchings often, &c." (2 Cor. xi. 26, 27), but none of these things moved me, for the Lord stood by me, and strengthened me, to him be the glory, Amen.

I will now give all due honour to the captain general, who issued his orders with declamations, and many condemnatory clauses: his name was T. O—m, I use an abbreviation here, and call him Tom, because he once delighted, for that man of God, Wm. Huntington, to call him his son Tom; until Tom the son, did something that offended the father, who then threatened to kick him out of his house, and never called him son Tom any more: this I was told more than once by a Mr. W—bb, who was with Mr. Huntington the same morning, that the scene of unchilding took place: and if I am not mistaken from this *cloth* affair, son Tom became a turner and mangler: I shall now speak of him in his ministerial capacity, and in which capacity he had become celebrious, and was looked up to by the credulous as an oracle; and if I mistake not, I met him once at my friend S—r's, and I have seen him at Gower Street, and at Zoar to hear me; but these things did not seem to provoke him to jealousy for the honour of God, or for his own fame, until "The apple tree among the trees of the wood," a sermon on (Songs ii. 3), made its appearance; and which was given to the Rev. gent's wife, by the niece of the before-mentioned Mr. W—bb, but whether it was the tree or the fruit that so annoyed him, I will not determine, but so it was, that I received from him a dictatorial epistle, commanding me, to give him a true account of the sermon preached; whether I had expressed myself in the way therein printed, or if there were any errors to be attributed to the press? I con-

sidered the matter as well as I could, in the depth of my afflictions; and I made a statement of facts, sealed it, and directed it, and I put on my hat and was about to open the door, to go to the post office with it; when I heard, and received the following words, "Answer him not" (Isa. xxxvi. 21); I returned to my room, put the letter into the drawer, and I have never seen it since.

Being thus constrained not to answer the enquiries made, the Rev. gent took it upon him, to write to defame the truths of God, and to command that no one should come to hear me, as I preached error; this was soon printed, and sent to me on a Saturday night about 9 o'clock; but satan was nonplussed, for the contents disturbed me not, the Lord gave me peace and sweet sleep; and whom I thank and praise, that satan and his dupes, could not accomplish their enterprise: on reading the production of envy and ignorance, I found there were accomplices that had been friendly with me, but this one thing I say, that I was confirmed in a truth that I have since seen fulfilled, that that was the way, the Lord would fill Zion with hearers; and though they intended it for evil, the Lord looked on my affliction, and turned their cursing into a blessing (2 Sam. xvi. 12); and besides the good the Lord did for me, there were many gratified on the other hand, that is; many who hated me for the truth sake, were glutted with feeding on the ashes, "A deceived heart had turned them aside, that they could not deliver their soul, nor say, Is there not a lie in my right hand?" (Isa. xliv. 20); and I cannot omit stating, that the gentle printer and publisher, sent with the pamphlet a note saying, he should be very glad to print an answer, if I wrote one: but I had no notion in helping to feather his nest; for the love of gain appeared to be more prominent, than the love of truth in such a *palmer*.

But the subject was not to be ended yet, and my silence in not answering a fool in his folly did not

stop him; therefore as the time came for kings to go out to battle, the Rev. gent having spent some time to prepare his instruments for war by turning and mangling, he sends his wooden missiles (not of the nature or wood of the apple tree), to be deposited in a so called casket, to be labelled and sent forth by the editor, and which appeared to be gladly done; but these blocks and carved works did not blunt the mason's hammer, disquiet his mind, or give him sorrow of heart, nor did the great swelling words of the go between editor move me, for the Lord had in mercy confirmed me in his truth, "If God be for us, who can be against us?" (Rom. viii. 31); thus all their endeavours failed them, I answered them not, as the Lord commanded me, and "The Lord frustrated the tokens of liars, and made diviners mad, turned wise men backward, and made their knowledge foolish" (Isa. xliv. 25), and blessed be his holy name, he continued to bless his word from my mouth, to the hearts of many poor sinners, and we had peace in Zion, though the noise and confusion outside were very great: and amidst these things, I found the Lord fulfilling his word, and the following was precious "I am the Lord, thy God, which teacheth thee to profit, which leadeth thee by the way thou shouldest go" (Isa. xlviii. 17), also (Ps. xxxii. 8), and (Isa. lv. 11), which to me had been a dear scripture for years, wherein the Lord's unalterable *shall*, is expressed four times: thus I have given a brief outline, of the Lord's mercies in my afflictions; and have stated the opposition in part that was manifested against me, and the truths of God; I envy them not, but can pray to the Lord on their behalf, for they could not injure me, for my gracious God was with me as he promised (Isa. xli. 10, Jos. i. 9), and he did as he promised (Hag. ii. 9): and bless him, O my soul! he daily fulfilled his holy word in my heart's experience (2 Cor. xii. 9).

To the praise of my blessed Lord, I now record

his mercy towards me, relative to the next movement; as Stamford Street was so near the river, and the wife and son being so very unwell, we thought it best to move, to a more open place, if it were the will of the Lord: I had been looking at Laurie Terrace, St. George's Road, but there were then only a few of the houses finished, and upon inspection we found that the back rooms being so small, would not suit for the family: but on seeing the foundation laid in of No. 20; as I stood at the gates, at the back, opposite Bedlam, I felt a persuasion in my mind, and I said, that is to be my house! but not long after, satan was permitted to cast his fiery darts, and wrought tempestuously against me for my presumption, and he connected with it the appearance of things at the chapel, and he counted the money very correctly, that by this time I was deficient of; and I could truly say it was a fiery trial to me, but I kept all in my own mind, for I feared to mention it, even to my wife, as she had enough *personal* trouble to encounter. The conflict lasted several days and nights, and very little sleep could I get, but I found access at short intervals to my God and Father, through Jesus the Mediator; and amidst this satan could not make me doubt, or call in question, that my being in London was not of the Lord; yet when he gets a child of God to reason on things that are seen, it is a trial and exercise to him, but however the Lord was very gracious, and made his word dear unto me (1 Cor. x. 13), so that I tried the second time, as Gideon with the fleece (Judg. vi.), by going to the same spot, and standing as before, and the same persuasion came over the mind, and I said again, that is to be my house! The building of it went on quickly, and I looked on daily and said nothing; but one day I asked a favour of the Lord, and that was, on my walking before the house, that he would be pleased, to incline one of the builders to ask me to buy it; so off I went, taking my wife with

me, but she did not know what I had in view; we passed up the front and round at the back, she liked the situation, but neither of the builders were to be seen: satan hereupon began again with his wiles, but they did not take; I said let us walk in the front of the Blind School, which we did, and we came back; when one of the builders was there, and immediately he came to me, and asked me to buy the house; I made him an offer, and promised to meet him and his partner the next day on the spot, which I did accordingly, and closed the bargain: and I can truly say, it was a house of prayer to me, many weeks before we entered into it to reside; and I note down this, that I never have entered a new residence since I left Kingston, but I have had access to my God in prayer, before the family have resided in it. Oh reader! he is a God hearing, and a God answering prayer, and the house hath even been God's sanctuary, and times not to be numbered, hath the Lord communed with me in it from above the mercy seat; yet I have had great bitterness of soul, and my heart hath overflowed with sorrow, but O the manifold mercies of my God: "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord" (Ps. cvii. 43).

In heart-felt gratitude, and thanksgiving to the Lord my God, who hath at all times, and in all places followed me with his goodness, and loaded me with benefits, I now record another of his tender mercies towards me, and in doing this I first say "Blessed be the Lord God of Israel! the three that bear record in heaven, Father, Word, and Spirit; and these three are one, the faithful God, thy ways are past finding out," yet thou O Lord art pleased as time rolls on, to make known to thy children part of thy ways, to endear thyself unto us, and to comfort us in the house of our pilgrimage, that we may sing thy praise; and as one of thy witnesses O Lord, I have abundant reason to bless and adore thee, for the

innumerable mercies thou hast bestowed upon me; to thee be all the honour and glory.

What I have now in view the sequel will prove, that is, as I have before stated my leaving Plymouth, caused a great uproar, and much confusion and bitterness was manifested; and there were those who said, that in consequence of my base actions, I should never be able to show my face in Plymouth again; but the Lord had settled it contrary to their sayings, and this I believed, and I spread it before the Lord that he would bring it to pass; as it was all right between him and my conscience, which was without offence towards God and man, although many were offended with me, because I had acted according to the will and purpose of the Lord; but he will do all his pleasure: and many times before this, I had seen him "frustrate the tokens of liars, and make diviners mad, turn wise men backward, and make their knowledge foolish;" and thus it came to pass in the Lord's own time.

I had been very unwell, and I felt a great desire to go where I had experienced so many mercies from the Lord, believing that by his blessing it would do me good: but I had a desire above this, that he would carry me down to the favoured spot, that had been a Bethel to me, and others, for more than twelve years, and I knew he heard my desire, and I felt assured that he would fulfil it, and thus it was at last arranged; that as Mr. S—ll, wanted to be in London to see his friends, and I wished to go to Plymouth to see mine, it was mutually settled that we should preach for each other, he in Zion, and I in Trinity Chapel, and if the matter had not been of the Lord, it would not have taken place, as many of his people were very bitter against me, and whose seats were empty during my sojourn there, but this made room for others according to the will of God.

Therefore on Wednesday morn, at 5 o'clock, August 16th, 1843, I left 20, Laurie Terrace, taking

with me my son Samuel, who had been ill so long; and though at the time, we had very, very great sorrow of heart, and myself and my dear wife had many sleepless nights, in bitterness of spirit from the conduct of others; yet I had not left long, before the Lord comforted me again, with his dear and favourite word saying unto me, "Fear thou not for I am with thee" &c. (Isa. xli. 10), yet he soon left off communing with me, and I was carried on quite stupid and dead in my feelings, and could not raise a thought above the top of the coach, yet I was not cast down about it, nor had I a desire to bring any charges against the Lord, for I had this assurance that "He abideth faithful, he cannot deny himself," and thus I passed on, until I caught sight of the light of the lamps in Plymouth, and then my soul ascended to the Lord in holy longings, and earnest desires; and in silent language I asked him, for his own name sake to speak a word from his mouth into my heart, and to give me another proof, of his love and faithfulness towards me; and just as we had passed through the turnpike, my lovely, adorable, and precious Lord Jesus spoke to me saying, "Be of good cheer, it is I, be not afraid," and of this I could say, "Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of mine heart" (Jer. xv. 16): I was now comforted, refreshed, and strengthened; and I did bless, praise, and adore him for his love and mercy unto me,

We arrived, at my son William's house at 9 o'clock at night, in safety, "*Bless the Lord, O my soul!*" and where I found a few of my old friends waiting to receive me, the which was another proof and favour to me from the Lord: and I again say, *Bless him O my soul:* how sweet it is, to view the Lord's tender mercies, and his gracious dealings with me; and "I ascribe all, to the praise of the glory of his grace, wherein he hath made us accepted, in the beloved, (Eph. i. 6), and I freely say with David, "I will

bless the Lord at all times, his praise shall continually be in my mouth," "My soul shall make her boast in the Lord, the humble shall hear thereof and be glad," "O magnify the Lord with me, and let us exalt his name together" (Ps. xxxiv. 1, 2, 3): and this is in sweet conjunction with the words of Paul, "Giving thanks always for all things, unto God and the Father, in the name of our Lord Jesus Christ" (Eph. v. 20).

Being thus once more amongst mine own people, and having the presence of my blessed Lord, I felt quite at home, and through the night watches, many a Bochim and Bethel were brought to my remembrance, and the Lord communed with me, from above the mercy seat; and the morning after, when on my knees before him, I had such an inlet, into the presence of the Lord, by the blood of Jesus, and such freeness of access through Jesus to the Father by the Spirit; that I was so confirmed afresh that the thing was of the Lord, that men, their sayings, or doings, were quite hid from me; and I rejoiced in the Lord my God, as I had a heart-felt experience of peace with him, yea I had joy and peace in believing; and to his praise I freely sang, "The Lord liveth, and blessed be my rock; and let the God of my salvation be exalted" (Ps. xviii. 46). Thus reader, I have stated the Lord's goodness and mercy to me in this journey, and after my arrival, and even now that I am writing, my heart is warm in the renewed remembrance of these things, and I say again, "Let the God of my salvation be exalted."

On Friday eve the 18th, by the good hand of God upon me, I went to my old Bethel, and there were many gathered together; and I soon found the presence of the Lord with me, though the envious said it was not so; I read two words for a text (John i. 16), "His fulness," and I should rejoice to find, if those that profess to belong to Christ, were more taken up with the person and fulness of Christ,

than to be measuring him, his fulness, and the doctrine according to godliness, by their experience; then they would rejoice with me, that Jesus and his fulness are for ever the same, unto, and for all the travail of his soul, the gift of the Father to him, and the quickened by the Spirit; and thus we should ever find him as Peter saith, "Unto you therefore which believe he is precious," I add, I have learned by experience, that there is nothing so good, comforting, refreshing, and strengthening; and whereby Jesus is so precious, as to be living IN HIM, in the knowledge of HIM, EMMANUEL GOD WITH US, THE MEDIATOR, HIGH PRIÉST, REDEEMER, ADVOCATE, &c., so that, whatever my frames and feelings may be, at the same time in all, and through all, he is Jesus Christ the same, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," (1 Cor. i. 30), this is most precious, without variableness or shadow of turning, and by reason of this, it being demonstrated in the heart by the Spirit with power, "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

On the Sunday morn, I read for a text (Rev. i. 5, 6), this lasted the week; on the following Sunday morn (Gal. iii. 23), and this we had again the Tuesday eve; and thus ended my visit to the dear people, according to the eternal purpose. Herein the Lord was very gracious unto me and to his people, inasmuch as he gave me a door of utterance to preach his holy word; and he also in his mercy refreshed the hearts of the children, and the sayings of some altered nothing of the truth, who said I was got too high for them, and did not preach their experience, which God forbid I ever should, it being a concoction of sensuality and devilishness; and as I have found for years that Jesus and salvation is the only antidote against what I am as a sinner, so I feel a pleasure to speak of him and preach him, CHRIST ALL AND IN

ALL, and which hath ever been a stone of stumbling and rock of offence to professors, who measure him and the doctrine according to godliness, by the scant measure of the workings of the common corruptions of poor fallen nature—the deceitfulness of their hearts, and try to tie down Jesus and salvation, in this vortex of sinfulness and filthiness. But blessed be his holy name, it is of no avail for a sensible serpent-stung sinner, to seek him among such a congregation; "for he is not here but is risen."

In addition to the mercy shown me from the Lord, in carrying me again to Trinity Chapel, it was likewise his way of stopping the mouths of many, both far and near, who had taken pleasure in the report circulated, that I could not show my face again at Plymouth. Blessed be the Lord! he hath taught me, "He that believeth on him shall not be confounded" (1 Pet. ii. 6), "and my people shall never be ashamed;" and to the honour of his name I speak it; that I know not a person in the world that I should be ashamed to meet, on any charge or circumstance; and I have long found it a very dear mercy, that whatever charge hath been brought against me, that I have lived in all good conscience in the sight of my God, and on good terms with my precious Lord Jesus; so that all charges have fallen harmless, and the chargers have been disappointed.

Again, as my desire is that the Lord may be honoured whilst I go on mentioning his loving-kindness, so I feel constrained to note down more of his mercies towards me, which cannot be seperated from this visit to Plymouth. I hinted before, that my son who had been so greatly afflicted, I took with me, having hope in the Lord that it would be for his benefit. And, blessed be his name, so it was; for the air appeared to have a wonderful effect on him, and we both were blessed by the Lord in that respect: *O how great is his goodness!* And I record another mercy from him, that is, during the long confinement

of my son in his affliction, his mind was directed to study stenography, and which he had sufficiently learned to take down from my mouth, the eight sermons preached by me at this time at Trinity Chapel, and which were soon after printed, and are a standing memorial of the Lord's loving-kindness; and wherein is set forth that gospel that the Lord hath given me to preach among Gentile sinners, and declared to be "the glorious gospel of Christ, who is the image of God" (2 Cor. iv. 4). The Lord carried us out in safety, and loaded us with benefits, and he in mercy preserved us from all evil, and brought us home in safety, August 31st, at 11 o'clock at night, and all according to his good will and pleasure. "Bless the Lord, O my soul, and forget not all his benefits;" "to him be all the honour and glory due unto his name." "It is he that performeth the thing that is appointed for me, and many such things are with him" (Job xxiii. 14); "and blessed are all they that put their trust in him" (Psa. ii. 12); "for the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly." This I have found an unalterable truth, and I can "set to my seal that God is true" (John iii. 33).

Being settled down again with the family, I had nothing to do but to bless and praise the Lord, adore him for his manifold mercies, bow before him in the dust, love him for his love to me, and crown him Lord of all. On Sabbath morn, September 3rd, I met again the dear people in Zion, and with holy freedom I spake to them in the name of the Lord from the text (2 Thes. ii. 16, 17), and which precious testimony lasted until October 17th, and then I could say with the Queen of Sheba, "One half hath not been told." O what a rich unsearchable fulness there is in the word of the Lord our God! bless the Lord, O my soul!

I now proceed to note down a few more loving-kindnesses of the Lord; that as he graciously pro-

vided for us in Plymouth, so he had in love settled it, that his provision for us was to be spent in his cause, and for our benefit in London, so that we should not boast of the supplies from the riches of London; for before one year and a half were ended in Zion, more than £200 were sunk from what we had when we left Plymouth. I write not these things to cast reflections on the friends that were so anxious for, and so expressively glad at my coming; but to testify of the Lord's abundant mercies; and often have I said to my wife that it was the Lord's money, and we ought to bless and praise him that he has given it to us to spend in his own cause; and bless him, O my soul! had he not made a provision for us in Plymouth, we should have wanted the necessaries of life at this time in London.

I also remark, that when the chapel in Plymouth was sold, there was £500 mortgage on it, which of course was paid off. And there is another thing to notice, that in London a family of eleven, as we were then, with constant afflictions, was not to be maintained with a trifle; yet amidst all this going on, the Lord never inclined but one of the friends, to ask me whether I wanted a shilling or a pound, or whether anything could be done to get the sons employ. Ah no! I was to stand and remain alone without any sympathy from the friends. This I often wondered at, as it was said to me before my coming, if I wished to see my family provided for, it was the only way to do it by coming to London; but I found if word love would have done it I had that in abundance, but deed love at this time was somehow in the background as compared with the other. In the procedure of these things I had many a time of access to God in prayer, to pour out my heart to him and show him my trouble. *And bless him for ever, O my soul!* by these lessons I learned that I was not to look to or trust in man, but alone in the Lord, and who would not let me dwell on these things in

the pulpit to draw forth sympathy from the creature, but by love he constrained me "to dwell in my own hired house, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ" (Acts xxviii. 30, 31); and the word was fulfilled, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. iv. 19).

I add, that the things mentioned in the preceding, were not new to me, having walked in the same path for years in Plymouth, that is, without apparent sympathy from the church; for my income was the theme, and not my afflictions and troubles; therefore I bless the Lord that he so ordered it, that in all these things he gave me to know his will, pleasure, and purpose concerning me; and likewise I was completely cut off from an arm of flesh, and as then so now, "casting all my care upon him," so that whatever may be going on within or without, the mercy is to say and know, "that all things work together for good;" and this I say, to the praise and honour of my blessed Lord, that disappointments, troubles, exercises, and temptations, *but not sin*, have been among the all things that work together for good; and, according to the will of the Lord, and in the manifestations of his mercy, I have learned to live by simple life, trusting in Jesus only, who hath never failed me nor forsaken me, and I believe he never will. Bless him, O my soul!

There is another thing I note down, that in the course of my little pilgrimage, I have found but very few that walk by faith and not by sight; for the bulk of professors are for *sight* and *sense, in feeling their wretchedness and devilism,* and not simply believing in the Lord, and speaking of the same; so that a great share of evil report hath been mine, for which I thank the Lord; and I cannot "stagger at his promise through unbelief, but give glory to God," "being fully persuaded, that what he hath

promised, he is able also to perform" (Rom. iv. 20, 21). And although I love the church in the bowels of Christ, and daily pray for their prosperity, yet I cannot trust in it, or hang upon it, no more than I can in or on myself; and although I love and highly prize communion of saints, yet communion with the Holy Ones, Father, Son, and Spirit, the three that bear record in heaven, is emphatically the greatest and most precious. By saying this, I am not speaking against, or lightly of the ordinances of the house of God, or disparagingly of the "Church of God which he hath purchased with his own blood" (Acts xx. 28); but I trace all blessedness and durability of love, communion, and fellowship up into JESUS ONLY, in whom all life and blessings are, and who saith, "I change not" (Mal. iii. 6), "and because I live, ye shall live also" (John xiv. 19). And to me this is most precious, that life is the source and spring of all living heart-felt experience of the truths of God, and a living union to Christ, and communion with God; and if those that profess to love and serve the Lord, were more taken up in mind about simple life and living in and by Christ, instead of their feelings in their various changeabilities, they would not then as now be perplexing themselves about their changes, but rejoice with Paul, "I live, yet not I, but Christ liveth in me" (Gal. ii. 20).

I drop these hints for edification, and I now proceed further, as to time developments, saying, that from the period I have noticed, and the Lord's provision being all spent, the chapel at Zion filled in, and money matters took a turn, so that the deficiency began to be made up, and things appeared prosperous; but as the Lord had taught me so many lessons about the moveables in the lower house, I can truly say, I could not set my heart upon them, but to do as the wise man saith, "In the day of prosperity be joyful, (that is in God) but in the day of adversity consider," that is, "HIM that endured such contradic-

tion of sinners against himself;" "God also hath set the one over against the other, to the end that man sould find nothing after him" (Eccl. vii. 14). To his honour I speak it, that he hath taught me the truth of this, and I find no rest, peace, satisfaction, or joy; but in him my light and my salvation. But things went on according to his will, Zion appeared to be prosperous; all was peace within its walls, though there was much noise without, concerning the truths of God preached there; but none of these things moved me, and the Lord kept the mind in perfect peace, stayed upon him and trusting in him; and for this reason I envied no one, nor could I speak evil of any one; for if the Lord had turned their heart to hate his people, I had nothing to do but watch and wait, and say from my heart, "It is the Lord let him do what seemeth him good."

In addition to the word preached, there was another thing, that made me guilty in the eyes of the defamers, that is, I would not allow prayer meetings: I observe that I love prayer meetings, but not praying meetings, what I mean is, all real prayer, God is the author of, and he will answer it, and it is the outbreaking desire and request, of a poor sinner to the God of his mercies, and thus the Lord is the only object in prayer, and this is "praying in the Holy Ghost" (Jude, 20); but praying meetings, are what I have found to be praying one against another, and particularly against the poor parson; of the truth of this I am a witness, having learned it by hearing and observation; whereby strife and envy, have been generated and manifested: consequently these things are not of God, so I choose rather to mourn and pray according to (Zec. xii. 10).

As the Lord had purposed, so he kept me "preaching peace by Jesus Christ," and to me he opened his word, and gave me a door of utterance to speak it, and thus the third year was going on, and money matters pointed to the making up of the breach; but

the Lord's thoughts were otherwise, that I should not be full and deny him (Prov. xxx. 7, 9), for on December 6th, 1843, the Lord ordered in love, an affliction to visit my legs and thighs, to prevent my walking to and from the chapel, so that I had to pay seven shillings per week for riding; thus the reader will see, how the Lord managed things for me; this affliction was very sharp, and the pains were very acute, but O the consolations of my precious Lord Jesus, *who sweat great drops of blood:* that though I could not lie in bed for twelve nights, I was as happy in heart and soul, as I could be out of heaven; my Jesus talked to me, communed with me, and I had fellowship with him in his sufferings; thus he indulged me with his love and preciousness, and sin, death, and the devil were not in remembrance, for it was JESUS ONLY. This lasted a fortnight, and although the legs were in excruciating pains, and sleep went from me; yet the presence and power of my precious Lord were so blessed, that I could willingly have passed on for years, in this state of body and mind; and when the pains began to abate, his manifest presence began to be withdrawn, so that I said, I would rather have the pain and his presence, than be without the latter; but he left off communing with me, yet he did not leave me desolate, nor without his daily strength and goodness, and he kept me trusting in him, however dark the way might appear. The effects of this affliction, are now manifest by every chill I get, but bless the Lord, O my soul, for his goodness, mercy, truth, and loving-kindnesses that he hath manifested towards me.

By this I was taught more perfectly, that the Lord had "chosen me in the furnace of affliction, for his name sake" (Isa. xlviii. 10, 11); and "also that my times are in his hand," and "that by taking thought I could not add one cubit to my stature," "neither make one hair white or black" (Mat. v. 36), and thus the word of the Lord was fulfilled, "Thus

saith the Lord, thy Redeemer, the Holy One of Israel, I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way thou shouldest go" (Isa. xlviii. 17), and this I freely say to the praise and honour of my gracious God, that in all my trials, temptations, afflictions, and distresses, he *hath* taught me to profit, and thereby endeared himself to me, so that I might mention his loving-kindnesses, and ascribe all "to the praise of the glory of his grace, wherein he hath made me accepted in the beloved" (Eph. i. 6).

It is very blessed to see, know, and believe, that the love and mercy of the Lord, runs through all his dispensations towards his children, whether in nature providence, or grace; and in the knowledge of the same to say with David, "I know, O Lord that thy judgments are right, (or righteousness), and thou in faithfulness hast afflicted me" (Ps. cxix. 75), and "This is my comfort in my affliction, for thy word hath quickened me" (verse 50), and I believe that there is no wrath, nor anger, from the Lord in afflictions, nor are they punishments for sin; but "Whom the Lord loveth he chasteneth," &c., and I am sure it "yieldeth the peaceable fruits of righteousness, to them that are exercised thereby."

I now relate another matter, that may appear contrary to reason and sense, that is, as I saw the chapel full, and so to continue; it became a trial and produced great searchings of heart, for I thought that *such a multitude bespoke, that I was not faithful in the ministry of the word;* yet the Lord kept me with the testimony of a good conscience, and all was clear and straight between him and my soul; yet when I have sat in the pulpit, and have seen so many attending, I have said within myself, how can these things be; and in secret I have many times enquired of the Lord about it, because I knew there were but *few*, that "received Christ Jesus the Lord, and so walk in him" (Col. ii. 6), and as I loved to preach Christ,

instead of corrupt experience; I felt sure, that the person of Christ was a stumbling block, to those that sat up their experience above him: but the Lord in his own time, accomplished his own purpose, when the scaffolding was no longer needed to be used by him; for a considerable number of those props (I mean sitters) left in less than two years, and thus the Lord took that trial and exercise from my mind; this may be termed foolishness in me, but I know the hand of the Lord was in this; and then he also added three shillings per week more to the expenses, as satan's dupes were so noisy in front of the chapel, we were constrained to have a policeman to keep quietness.

But by this time I could walk to chapel on the Sunday morn and Tuesday eve, but still I was constrained to ride home; so in closing up this I say with the Psalmist, "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." Thus I have stated a few events, of what transpired after the Lord brought me to Zion, whereby his loving-kindnesses are to be clearly seen; and as my pathway was through affliction, so my gracious Lord left me not long without it, that I might cry unto him in the day of trouble.

My eldest son, who was not as yet quite recovered, from the heavy affliction I have mentioned in the first part of my Memorial, on Friday, April 4th, 1845, dropped down in the room, and hurt his head and foot very much against the fire place, and who lay there for some time, before he was discovered, quite unconscious; but the Lord was very merciful, that he was not more injured: this was a fresh matter for prayer to the God of my mercies; he was very unwell from the effects of this fall, for some months after, so that it was deemed best for him to visit his native place, for which he left on Tuesday morn, June 24th, 1845.

The year 1846 opened with afflictions, yet the

Lord showed us abundant mercies, and carried me once more to Plymouth, to speak of him; so on Wednesday, May 20th, I left Paddington a quarter before 10 a.m., and reached Plymouth in safety and peace, at half-past 7 p.m., "Bless the Lord, O my soul!" and who spake to my heart on leaving, "Fear not, &c." and on entering Plymouth he said, "I will be with thy mouth," &c. (Exod. iv. 15), to his praise and honour I record it; on Friday eve I stood before the people at Trinity Chapel, the text (1 John iii. 5), and on Tuesday eve, June 2nd, I closed, and the power of the Lord was present to heal; and on Thursday, June the 4th, he brought me home in safety: this is not only another display of the Lord's tender mercies unto me, but it also proves that he will do all his pleasure, whatever men may say or do; Bless the Lord! he saith "I will work, and who shall let it, and my counsel shall stand, and I will do all my pleasure."

I also record another especial mercy, on Saturday August 1st, we were visited with one of the most awful storms, of thunder and lightning, rain and hail, that ever I can remember, it was awfully grand, and bespoke the power and majesty, of the Lord God of the Hebrews; the hailstones were very large, so that we had seventy-five squares of glass in the skylight and the back windows broken, but "Bless the Lord, O my soul!" we were all preserved according to his good pleasure.

I now speak, of another opening of the mercy of the Lord, which was, in having an invitation to go to Manchester, to preach at Oldham Street Chapel, where a few of the late Mr. Gadsby's people assembled, and who then had Mr. Wm. B—r, as their minister; accordingly I left on Friday morn September 18th, and the Lord communed with me by the way, and carried me there in safety; and on Sunday the 20th, morn and eve, and on Tuesday the 22nd, I stood before the people, and spoke of the truths con-

tained in the holy words of the apostle (1 John v. 20, 21), many were comforted, and the Lord brought me home again in safety, on Wednesday the 23rd.

In October, myself, wife, and most of the children, were again laid up in sickness, and in December on the 29th, I was so unwell, as to be obliged to leave the pulpit in the morn, and was confined all the week; my wife was also very unwell; thus the year ended, and another began with these series of afflictions; but the Lord was very merciful.

In February 1847, we were still in afflictions, and all appeared dark, relative to a house, to preach the gospel of the blessed God in, as the time the chapel was taken for, was near expiring; and as the congregation was much reduced, I could not see my way clear to take it again, if it were to be let; but which I was informed would not be the case, as the proprietor wished to sell it: but "The Lord liveth and reigneth."

The affliction of my wife still continued through March, she had such an affliction in her left arm, that it was almost useless: and on Tuesday eve, April 29th, I was taken again suddenly ill in the pulpit; and was obliged to leave it; and Mr. B—r being in the chapel, I asked him to preach to the people; how mysterious and marvellous are the ways of the Lord: a shock ran through me in a moment, my strength, mind, and speech, were all paralysed, and I remained very unwell throughout the week; but on Friday the 23rd, I felt constrained to write the following record, in testimony of the Lord's goodness and mercy towards me: "Thou O Lord my God, hast brought me to this day, to see the end of the sixtieth year, of my little eventful life; and I desire to mention thy loving-kindnesses, for they have been abundant; and thy mercies manifold: and though I am not worthy of the least of these thy mercies and thy truth, yet thou hast O Lord blessed me with a knowledge of both, together with thy love and grace; and thou art

my own God and Father, and I do desire to live only for thee, and now I am old and greyheaded forsake me not: and as thou hast preserved and blessed me, and made thyself and thy salvation known unto me, continue thy loving-kindness for thy own great name sake, and never suffer me to be ashamed of thee, thy name and gospel; and I desire to give thee the glory due unto thy name, and rejoice that not one thing hath failed, of all the good thou hast promised: and I am fully persuaded that what thou hast promised, thou art able also to perform, "Bless the Lord, O my soul!" and I ascribe equal honour, praise, and glory, to Father, Son, and Spirit; the three that bear record in heaven, and these three are ONE." Amen.

The gracious Lord gave me three love tokens for a birthday portion, at 2 o'clock in the morning (Isa. xli. 10), and at 5 o'clock (Isa. lx. 1), and at 8 o'clock (Isa. xlii. 16), "Bless the Lord, O my soul!" these truths were confirming and strengthening, though the body was very weak, and the mind dark, with satan busy; but I say, "The Lord liveth, and blessed be my rock, and let the God of my salvation be exalted." Afflictions still continued, but I believe the love of the Lord was thereby manifested, as he had chosen me in the furnace of affliction for his name sake, and it is by these things, that the children learn to say, "We know that all things work together for good, to them that love God, and are the called according to his purpose."

The affliction of the body took a turn now, and concentrated itself in the stomach, and which produced such a giddiness, with a trembling of the limbs, that I could not stand without holding by something; but the Lord preserved me, and at times communed with me: I was again constrained to leave home for Plymouth, the which took place on Tuesday morn May the 18th, and being so ill and nervous, I could not go alone, but my eldest son went with me, and the Lord preserved me and carried me in safety to

my son's house, 32, George Street, and where I found the Lord's love and mercy had been manifested to his wife, in giving her a son; and also in things pertaining to life and godliness: the friends were very anxious for me to preach on the Sabbath, but the Lord had ordered it otherwise, for on Saturday, May 22nd, I called on my friend, and brother, Mr. Bate, a surgeon dentist, and he said the deranged state of the stomach, and the giddiness in the head, were caused by several decayed teeth; and that they must all be extracted: I claimed time to consider, and as the truth of the matter was established, go from it I could not: so on the Monday morn, May 24th, I went and had six extracted, and four stumps, "Bless the Lord, O my soul!" I will mention thy loving-kindness; this was a memorable Whit Monday to me.

Through the tender mercy of the Lord, although the giddiness was not quite removed, I went to Trinity Chapel on Sunday morn, June 6th, and spoke to the people in the name of the Lord, and his presence was present to heal, and Jesus was very precious: and in the evening the same mercy was experienced, and an especial time we had at the table, doing it in remembrance of Christ, and showing forth the Lord's death till he come; Jesus was very dear and precious in the ordinance, as I had never witnessed in Trinity Chapel before: on Wednesday eve, the 9th, the Lord enabled me again to speak to the people, and the word was accompanied with an unction from the Holy One, but I felt very weak, and after I got home to my son's house I was very near fainting, but the Lord supported me, and strengthened me.

On Sunday, the 13th, I stood again in Trinity Chapel morn and eve, and it was again a day of joy and rejoicing to many, and this closed the ministry of the word again at this time. The text was (2 Thes. ii. 26), "Bless the Lord, O my soul!" My body at this

time continued so very feeble, that I could not visit the friends in Plymouth as they wished me; but they could and did visit me, and some sweet seasons we had in speaking of what the Lord had done for, and in us, and what he was unto us, and for us. On Thursday the 17th I left my son's at half-past 6 a.m., and through the tender mercy of my God, arrived home in safety at half-past 5 p.m. Thus the Lord was very gracious unto me, and preserved me from all evil.

On Lord's day, June 20th, 1847, I again stood in Zion to speak of him that reigneth, ruleth, and ever liveth, "that eternal life which was with the Father, and was manifested *unto us*," "and manifest in the flesh," "EMMANUEL GOD WITH US." I felt very weak in body, but the Lord sustained me; but at night I was greatly fatigued, and I felt as if the body was dissolving, but I had peace with God through Jesus Christ our Lord. On the Wednesday I could but with difficulty sit up; yet the appetite was good, but the giddiness and weakness not much abated, and I was sorely exercised in mind, but I had happiness in the Lord.

On Thursday eve, July 8th, there was a general meeting of the friends in Zion, to consult about getting another chapel, the term of this being near expiring as before stated. Much confusion, great bitterness, and evil speaking were manifested, and nothing definite was concluded; yet my mind was kept stayed on him; and on the Sunday after I had great liberty in speaking of "the sure mercies of David;" and, bless the Lord, O my soul! I felt better in body, although I had much sorrow of heart and anxiety of mind, because the brethren had fallen out by the way. I was almost ready to say, "all these things are against me," although I believed the Lord would show us his way, and tell me where to go and where to stand to speak his word. For two or three weeks after this, I received many testimonies

of the Lord's blessing his word, to the deliverance, comfort, encouragement, and strengthening of his poor and needy ones. These things were cordials to my troubled heart, and constrained me to rejoice in him above all my sorrows.

I again make another remark on the loving-kindness of the Lord. On Wednesday, the 25th of August, I was taken with pain, swelling, and inflammation in the right foot and leg, and on the Saturday I could not walk. On the Thursday, my wife left for Plymouth, but on account of my increasing illness she returned on Wednesday, September 1st. I lost all use of the foot, the pain was very great, and I could not get any sleep; nevertheless, the Lord was very gracious unto me, and led me into meditations sweet of himself, in the overflowing of his love, in coming down to deliver his church from Egyptian bondage.

On Sunday, the 29th, I was confined in bed, the pain being increased, with much swelling and inflammation, and so it continued through the week; and I was confined in bed again on the Lord's day, and all through the ensuing week; but through the mercy of the Lord, I went to Zion on the Lord's day morn, the 12th; but I was obliged to creep up the pulpit stairs, and to stand on my left foot with my right knee on a hassock, and which was very painful; yet the Lord was very merciful and sustained me, and gave me strength to administer the ordinance likewise. Here again I found the Lord present in the manifestations of his love and mercy, and we did it in remembrance of him, and through his goodness and loving-kindness, I went again in the evening; but from the exertion, the foot got very painful and much swollen, and I had a sleepless night. Nevertheless the mind was stayed on the Lord, and I was happy in him, believing there was no anger or wrath in the affliction; neither was it a punishment for sin, but a loving correction from my

Father, according to the word of the truth of the gospel (Ps. lxxxix. 33, Pro. iii. 11, 12, Heb. xii. 5–8), and in the knowledge and belief of these truths, I had fellowship with the Father, in his love and mercy in Jesus, his dearly beloved Son; and fellowship with Jesus in his sufferings.

I continued in bed until Thursday, with the pains very intense, and an excitement of the mind, on account of the friends being again about to meet in Zion, relative to another chapel, as the preceding meeting had been so very stormy; and I had to draw up some propositions to read to them, and write to one of the trustees of and concerning GOWER STREET CHAPEL, in Gower Street, North, which was to be sold; so on Wednesday eve, September 22nd, a few of the friends met in Zion, and there was not a noisy one present; I read the liv. chap. of Isaiah, and spoke a little of the love, power, and faithfulness of the Lord our God; and after I had concluded, there was a consultation, and it was put to the vote and carried, that a tender should be put in for Gower Street Chapel. A committee was formed to raise subscriptions, and thus ended *in peace* this night's consultations.

The abundant mercies of the Lord were manifested day after day; but my poor body continued weak and the foot very painful. I am constrained to pass over many things that transpired, lest it should be thought I were casting reflections on some of the brethren; but here I found, as I had before, that I had to follow my Lord and Master, as his disciples forsook HIM and fled. Nevertheless the Lord stood by me and comforted me. *"Blessed be the Lord my God for his tender mercies, and forget not all his benefits."*

On Thursday evening, the 30th, we had another meeting in Zion. Only a few as before attended; but progress was made in gaining subscriptions. There is no restraint with the Lord, to save by many or by few. The friends forming the committee seemed to be all of one heart in the cause, and we had peace

one with another, relative to the cause of God and truth. As days proceeded mercies were multiplied, and the foot and body improved; and on the 5th of October, a Mr. G—ll called on me, in answer to my communication, relative to Gower Street Chapel, and he showed me the valuation that had been made, and which was £3015; but the sum that had been asked for the chapel was £3500; and he promised me an extension of the time, for the payment of the purchase money after the mortgage should be paid, if we purchased it. So all seemed to be fair for the putting in of the tender, and the committee were willing and anxious for me so to do, and also they were using every endeavour to get the money, to meet the payments that might be required; but the Lord interposed to counteract it all, for a friend wrote to me saying, if a tender were put in and accepted, it might produce difficulties and much expense, as the form of sale in a legal point of view was objectionable. Thus the mercy of the Lord prevented, and to him I ascribe praise, honour, and glory: Amen.

After this, the old vestry room of Saint Pancras, near Gordon Square, offered for sale; but it was not eligible, and the expense would have been too great to fit up the interior. The Lord was again very gracious unto me at this time; for this week he relieved me in a measure from the pain and inflammation of the foot and ankle; and the swelling subsided, so that I could rest my foot a little on the floor. This was on Saturday, October 9th, and in the contemplations of the mercies of the Lord, on Saturday, the 16th, I wrote thus: "Most gracious Lord my God, thou hast put a cloud on all the proceedings at Zion; and not only so, O Lord, but satan appears to have sown discord among the brethren. Thou knowest, O Lord, I am for peace, but they are for war, and my soul is grieved to hear and see such things, which are so contrary to the dear words, "If ye love

me, keep my commandments;" but I will bless the Lord my God, and trust in him at all times, for his love and mercy towards me is very great; "I will mention the loving-kindness of the Lord, and the praises of the Lord," and record again the mercy in preventing a tender being put in, as the trustee has told me by constraint that the proceedings are illegal."

Before this, I had been to see a spot of land near King's Cross; but there was too great an incumbrance on it of workshops and houses; so that on this project there was a damper put as soon as I saw it. By this time I could walk with a crutch, and the Lord was very gracious unto me.

On Lord's day morning, October 17th, 1847, Mr. G—ll, the trustee of Gower Street Chapel, came to Zion, to offer it for sale by *private contract*, and wished some of the committee to call on him the next morning, to make him an offer. When the tender was proposed, I was requested to put in not less than £3300, but now I felt inclined to *offer only* £2500, which was done, but was rejected. I cannot recite the very many mercies the Lord manifested towards us; but this I say, we found him "wonderful in counsel and excellent in working;" for now the trustees had no more power to sell the chapel, as it had fallen into the hands of the mortgagee.

So on Wednesday morning, October 27th, I rode to Staple Inn to see the mortgagee's solicitor, and who was instructed to sell it; I offered him £2200 for it; but it was rejected on the part of the trustees, so that now there was no alternative, but that it must *go to the hammer*. It is very blessed, in and through all the chequered scenes, the children of God have to pass through and experience, to have the eye and mind directed to the Lord, believing that as he "worketh all things after the counsel of his own will," so every event, however exercising, is summed up in its accomplishment, "Say ye to the righteous, that it shall be well with him" (Isa. iii. 10). Therefore I add

that in these things and by them, my mind was exercised and my heart grieved, that oppositions were manifested by the brethren who had forsaken me; yet I believed the truth of the word spoken often to my heart, by the still small voice saying, "It is even the time of Jacob's trouble, but he shall be saved out of it" (Jer. xxx. 7).

On passing through various scenes at this time that I will not particularize, I found as heretofore that on all creatures and things is engraven, "*no trust here;*" but how blessed to turn from all such, and also from self that writes this, to hear, receive, know, and believe the sure testimony of the Holy Spirit, who saith, "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength" (Isa. xxvi. 4).

On Saturday, November 6th, 2 p.m., I wrote the following, in memory of the Lord's tender mercies: "Most gracious Lord and God, thou art ever mindful of thy covenant, thy promise, and thy people; and according to thy will and pleasure, thou hast made me a living witness of thy continual mindfulness and unceasing love; for thou art daily loading us with benefits, and following us with thy goodness; and although the foot remains useless as to my walking on it, and infirmities appear to increase, yet thy loving-kindnesses are the same, and my life and all my blessedness is the same in thee. My blessed Lord, I pray thee to make me more active and lively in mind, and, O Lord God, as the outward man perisheth, may thy daily renewings be felt more and more in the inner man, until thou wilt say unto me, "*come up higher.*" Precious Lord, it must be all right and it will be well, relative to another house of prayer. The offer having been made and not accepted, I wait, O Lord, till thou wilt make thy way plain before my face, and give me to know thy mind, will, and pleasure. I believe thou wilt seek my good, as thou hast told me: yea, I believe thou art even now seeking it, and all the opposition and

coldness of some of my once intimate friends, with evil-speaking and apparent blanks put on the proceedings, yet all are working together for good, "Bless the Lord, O my soul!" Amen.

On Thursday, the 11th of November, I *walked* down stairs into my room for the first time for eleven weeks; my heart was peculiarly affected, and melted before the Lord for his goodness and mercy, as I could again join the family at meals.

On Saturday, the 13th, I wrote the following: "Blessed be thou, Lord God of Israel, our Father, for ever and ever. Thou hast brought us through another week of mercies, and abundant goodness manifested. Still thy prisoner O Lord, is in affliction, and not able to walk out; yet, blessed be thy name, all is well; and though all is still relative to Gower Street Chapel, thy love is manifested in opening the hearts of the friends to contribute toward, or for one. Increasing sickness this week, and my once warm friend J. M—n very much agitated and speaking against me; but the Lord reigneth and ruleth, and I will bless thee, O Lord, with all my heart, and speak well of thy name; for thou only art worthy, and I cast all my care upon thee, and rejoice that thou carest for me: Amen." Again I add, that as I thus write of the developments of the mercies of the Lord towards me, I also desire that the Lord will comfort and encourage others, that walk in the same paths of tribulation, although they may not be exercised with the same things; and to rejoice with me, however exercised and tried, that our life, health, and peace in Jesus are the same, in all its fulness, and Jesus himself our peace is the same; and for this cause I am satisfied, that the Lord knoweth his own mind and will, about a house of prayer, and where he is about to place me, and from my heart I say "Let him do unto me as seemeth good unto him." Amen! Lord, so be it.

On Friday, the 26th November, Gower Street

Chapel was advertised to be sold, and I proceeded to note down more mercies from the Lord, and in a heart feeling of the same I could not refrain from saying, "Most gracious Lord my own God, I live daily to prove that thou art great in counsel, and mighty in work; and my desire, O Lord, is to live only for thee, and to speak well of thy name. Thou hast again in love gently laid on thy rod this week, in addition to the former little affliction in the foot; and to me it is marvellous, O Lord God, that the one now sent hath almost removed the former of so long a standing. In these things, O Lord, thy ways are inscrutable."

But amidst it all, O the sweet communion the Lord indulged me with! his secrets he opened, and showed me "the exceeding riches of his grace in his kindness towards me through Christ Jesus," and my soul was abundantly comforted. "Bless the Lord, O my soul!" I attempt not to explain these secrets, but say they must be felt to be understood; and to the praise and honour, of my only Lord and God Jesus Christ, I add, that as my mind was stayed on him, so it remained unshaken, which was, that I should attend the sale of Gower Street Chapel, and which I announced from the pulpit; when some of my friends thought me very foolish, to think of going to the auction mart among those, that had such knowledge of sales, and many propositions were made to shield me, from being ensnared by men called puffers. I thanked my friends, but did not feel at liberty to have anything done, that should appear contrary to the truths of God I love, lest it should be said we had dealt unfairly in the cause of God and truth. My motto was, It is the Lord's cause, and he will maintain it, and so the sequel will prove: and it will ever be known by the people of God that the testimony is true, "If God be for us, who can be against us," and as he appears constantly to defend and deliver, so also he becomes familiar with and increasingly precious to us.

As these commotions proceeded, my poor body seemed shaken to its centre, and all my strength gone; yet I had peace in and with the Lord, and my confidence in him was firm, and I was persuaded in my mind that to the sale I should go, and so it came to pass; although fears were expressed that as the weather was so wet, and myself in such a state of weakness, that I might get a cold and so bring on a fever; but I had no time to consult luck, chance, or fortune, the cause of God being the object in view: I accordingly in secret committed myself into his hands, and asked him to preserve me from all evil according to his promise; and I called upon him in truth, to manifest his love and mercy on the behalf of his own cause and people, and give us a house of prayer. I felt I had an audience with my gracious God, and my mind was stayed on him.

The day being arrived, that is November the 26th, I rode to the auction mart with my son John; and at the hour appointed for the sale the auctioneer commenced by reading the conditions, and it was soon puffed up to £1990, and bought in; and herein is a marvellous thing, that I offered £1800, and I felt an impression not to offer any more, although I was entreated to do so by friend, sand the mortgagee's solicitor; but the persuasion in my mind was that we should have it, and in answer to my wife when I returned, I said the chapel is ours; and in the assurance of the truth of the same I wrote the following: "I again bless thee, O my kind and indulgent God, that thou hast opened thy heart, mind and will, concerning thy cause and the preaching of thy everlasting gospel. "Thou hast frustrated the tokens of liars, and made diviners mad, turned wise men backwards, and made their knowledge foolish." This has been fully manifested by thee in the displays of thy love, wisdom, and faithfulness, O Lord my God, relative to a house of prayer for thy people. Thine is the honour and glory."

The following statement will show, how it was that I purchased the chapel for £100 less than I offered at the sale, and for £800 less than I offered for it by private contract; the subject had been turning on the mind, throughout the night after the sale, and in the morning I wrote a note to the solicitor for the mortgagee, wherein I offered £1615, as I thought I was not bound to give as much, as I had offered at the sale, as they had tried to take an advantage of me by puffing: but he said to my son, I had offered £1700 at the sale, and he could not sell it for less; my son said I had offered £1800, but he said he thought it was but £1700, and he told him I had better come and see him in the afternoon: accordingly I rode over and saw him, and he asked me what I would give, I said £1650, he said no! but if I would give £1700 I should have it. So I closed the bargain, and paid him £300 deposit, and in part of payment for Gower Street Chapel: not long after I had paid the deposit and was gone, two of the deacons of the chapel called on the solicitor for the sale, to come to some arrangements to retain it, as a friend had arranged with them, to help them out of their difficulties: but the matter had been closed, although not more than a quarter of an hour; thus ended the most eventful week in all my life, there were five of the family down in sickness at the time, my most warm hearted friends that were so anxious to get me to London, had quite forsaken me, and what was worse, their tongues were permitted to say things that were calculated to injure and grieve me; *and had it not been for the committee that was formed, who stood by me, and cheerfully gave me all the support I needed; I could not have purchased Gower Street Chapel:* but my gracious God was rich in mercy to me, and his people, and abundant in goodness and truth, and by these things his word was fulfilled as he saith: "My counsel shall stand, and I will do all my pleasure."

I will now say a few words more on the subject; and the reader can draw his own inferences from them; I have stated before, that the price asked by the trustees, was £3500, in which they persisted to the last; the sum I offered was £2500, and which was rejected: afterwards I offered £2200, which was also refused, and after all the contrivances on the part of the sellers, and our movements to buy, I bought it for £800 less as I have before stated, than I at first offered; surely the hand of the Lord was in all this, and his mercy was visibly manifested: the then church at Gower Street, appeared indignant, and Mr. B—k, their minister, agitated by what had taken place, this was not to be wondered at; for when I waited on him in his vestry prior to the sale, to ask him if they wished to remain, as I did not feel at liberty to take any steps to secure Gower Street, if such were the case; he told me, that we should not have the chapel; for if they did not remain, another party would have it who were in treaty for it: I add to this, that the price for the fixtures was £100, yet when the greater, and the best part of them were carried away, Mr. W—y, the trustees' solicitor, demanded £100 for what was left, and said we should not have possession until it was paid: this was at the concluding of the purchase; and which took up some hours, as I would not be imposed on: I offered him £10, at which he was very indignant, but as no doubt lawyers consciences do smite them sometimes, he relented and was content with £20, and which was more than they were worth, as not a gas-fitting or a pipe was of any use, except those on the stairs of the gallery and in the pulpit; and in addition, to the carrying away what was thought right of the fixtures; they also took away the bookcase and books, that was given by a Mr. Pritchard by will, to the congregation worshipping at Gower Street, to be deposited in the vestry and not to be removed.

I had not viewed the chapel before the sale, but having now bought it; on the Monday, November 29th, I rode with my son John to see it, and on entering the chapel a sweet sensibility of the love and mercy, of my gracious Lord and God, pervaded the mind, and my heart was melted before him, and I blessed and praised him for his loving-kindness. I found it in a better state of repair than I expected, and on entering the pulpit, I there had a repetition of "Fear thou not" (Isa. xli. 10), "And in this place will I give peace, and I will fill this house with glory, saith the Lord of hosts" (Hag. ii. 7, 9). On Friday December 3rd, I went again with my wife, and in the pulpit I opened the bible, to (Isa. xl. 10, 11), and the contents entered the heart, and I believed the Lord would feed his flock, and manifest his strong hand, although it appeared dark as to raising the money to pay for the purchase.

Having thus plainly stated the truth, relative to the purchase of Gower Street Chapel, I cannot proceed without saying, "O give thanks unto the Lord for his mercy endureth for ever," and blessed be his glorious name; in the sweet experience of this mercy he kept me, although the influenza continued, with my lameness, and a fear and sinking in the flesh, on account of the money needed, to complete the purchase; although I knew and believed, that he that is our God, is the God of salvation, and he abideth faithful, he cannot deny himself: yet these truths must be proved true, in and by the trial of faith, and by the demonstration of the Spirit, through all exercises, to say of the Lord "he hath delivered, he doth deliver, in whom we also trust, he will yet deliver:" and as this was true, so also I could bless him, that he had said and would do it, "I will work and who shall let it, and my glory will I not give unto another," and another truth I found very blessed, "His goodness endureth for ever, and he giveth of his goodness to the poor," and as the goodness and mercy

of the Lord, were thus manifested, relative to a house for his people, to sit before him and worship him: the tongues of some, seemed to be let loose, to impugn the Lord's way of settling it; and in this they *appeared very careful* of the cause of God and his truth, and I doubt not of their personal sincerity and integrity: but the Lord knew their hearts and motives, and I desire to bless him, that what they said altered nothing of his purpose; and in the contemplation of his mercies, I say from my heart, thou O Lord didst it, thou hast dealt bountifully with thy servant, and opened the hearts of many to give, and others to lend, to favour thy righteous cause.

On Saturday, Christmas-day, the subscriptions or donations, and money lent, amounted to all but £150 to complete the purchase; this I spoke of on the next day, being Lord's day, when a friend came forward and said, she would get the sum required by Tuesday eve; which she did: what a wonder working God ours is.

Her father was a dear kind friend to me, and with whom I had had sweet communion for years, in the truths of God; I cannot forbear saying, that his kindness and sympathy were felt and manifested, when our dear Benjamin died; nor shall I forget in haste, some of his sayings when confined to his bed in his last illness; when on my speaking to him one day of the preciousness of Christ, he held up his hands and said, "He is precious! I have more than I can contain;" at another time a few days after, he said to me, "I now know what you mean, about a simple believer in Christ; for I have not now enjoyments, but I am a believer in Christ Jesus:" he was taken home May 22nd, 1847, and so after the father was taken, the daughter was brought forth a friend to, and in the knowledge of the truth, and is since united to me in family ties.

Through the tender mercy of the Lord our God, the health of my body improved, but the lameness

continued; nevertheless the day of payment came on, and here I would remark, some little difficulty had to be overcome: for as £700 was to be advanced by one of the committee on mortgage, we could not command that sum, before the mortgage was completed, and the mortgage could not be completed, until we had concluded the purchase; but here *a very kind friend* Mr. S—ly, stepped forward and became security for what was needed, so the difficulty was soon overcome: this I record to show the fearfulness of some, and the kindness of others towards me.

So on January 1st, 1848, and it was a day much to be remembered, as being fully brought into contact with the lawyers, and to get between a downright and an upright one, a poor creature like me, might as well have got between two millstones: I found the attorney for the trustees, as I have stated before, a downright friend for his clients, as he asked me at first £100 for the fixtures, and he said without I paid it, he would not give up the key; yet after a warm debate of some hours, and after my solicitor had said it was useless to stay any longer, and was preparing to go without settling the matter; he accepted £20; so it was immediately concluded, and I paid the remainder £1400 of the purchase money, and went with my son John and Mr. W—ht, the conveyancer, and took possession of Gower Street Chapel, about 6 o'clock in the evening: and thus the Lord delivered me from man, and I could and can say, what hath God wrought, who reigneth and ruleth, and completeth his purpose, whatever men or devils may say or do; "he is in one mind, and who can turn him, and what his soul desireth, that he doeth:" blessed Lord my God, I would lie low at thy dear feet, and ascribe all to the praise of the glory of thy grace, for thou Lord hast done it, and thy mercies are manifold, and all things are possible to thee; so that as it was thy good pleasure to bring

me to Zion, so also was it to preserve me there, and bring me to the end of my appointed time: and Lord's day, January 2nd, being the last day for me to stand there to publish salvation; thou O Lord didst make it a day of memorial, and we by thee were comforted; the text was (Ps. xcviii. 1), and thus the Lord had done marvellous things for us, and for his cause: again my body was much shaken, and my left arm and leg became almost useless, and to walk was more difficult than before, and I could scarcely handle anything with my left hand; but the Lord was very merciful unto me, and I sang "The Lord liveth, and blessed be my rock, and let the God of my salvation be exalted:" "*My Jesus hath done all things well.*"

On Monday morn, I rode to Gower Street, to set the workmen at work, fully believing the Lord would provide for the defraying of the expenses, for the alterations and additions that were required, such as new gas pipes and fittings, altering many seats, and the clerk's desk, &c., &c.: and in this the mercy of the Lord was manifested, as everything was done in peace and quietness, all was well, my mind was stayed on the Lord, and I had peace with him through all opposition, and evil speaking; and it was for the sake of peace, that I gave more for the fixtures than they were worth, as the amount made of the old gas fittings, was only £1.18s.: and after we were there, we had a demand of some pounds, for arrears of lighting and paving rate, and property tax; but after appealing and some trouble in the matter, we got off from this, and I believe it was paid by some one: but I had rather be the oppressed than the oppressor, and it is a blessed satisfaction to have a conscience void of offence, knowing God will avenge his own elect.

On the Tuesday I was very unwell in body, with influenza; and the legs seemed to have lost all strength and activity, but the Lord was very gracious

unto me, and he was what he always is, "my strength and song, my shield and buckler," and he helped me; what a sweet way of living it is, to live and walk by faith, trusting in the Lord for all things, without doubting, but that "he will supply all our need, according to his riches in glory by Christ Jesus:" in the evening he carried me to Zion, to speak to his people for the last time (January 4th 1848), in that place: and as it had been purchased by the Wesleyans, arrangements were come to with the trustees, for them to take possession of the same; Zion being now erased on the front, and Wesleyan Chapel substituted: thus I was enabled to speak of the marvellous things done, and the victory gotten by him, and then I took a farewell of Zion, but not of the people of God; although many of them did not come over the river, and some that did soon after drew back, they being discouraged because of the distance; but blessed be the Lord, there is no separation from his love, nor schism in his body.

Thus the Lord accomplished his purpose, and thus ended his purposed time for me in Zion Chapel, Waterloo Road. Many with me, were witnesses of the fulfilment of the Lord's word, spoken to me at the first in the pulpit, "In this place will I give peace, saith the Lord," and blessed be his glorious name, he dealt bountifully with me his strength was made perfect in weakness, and his goodness and mercy followed me, through a series of evil speaking, and writing against the truth spoken, and against me, for the truth's sake; for which I bless the Lord at all times, for the way of truth *shall* be evil spoken of, and the professors of the truth are the greatest enemies to it, and these speak the greatest evil of that way: and besides these things, numberless troubles, afflictions, and temptations befel me, but out of them all the Lord delivered me, nor could I regret at any time of my coming to Zion, believing it to be of the Lord: and from May 9th, 1841, to January 4th, 1848, I

therein spoke to the people, 1017 times; and I did not stand in that pulpit any one time, without feeling the power, and presence of the Lord: and during this time many were made manifest, by some being brought to the light and comforted, whilst others returned to the form without the power; and I ascribe "all to the praise of the glory of his grace, that hath made us accepted in the beloved," and to Father, Son, and Spirit, be glory for ever, Amen.

Hence by the good hand of my God upon me, and his helping me hitherto, I have recorded a few of his numberless loving-kindnesses and tender mercies manifested towards me, though I was once a blasphemer and injurious; and being now about to enter upon another epoch of time in my little eventful life, I believe the whole is in accordance with the word of the Lord; "Yea I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (Isa. xlvi. 11). And very blessed it is at all times to know and believe, that "this God is our God forever and ever; he will be our guide even unto death" (Ps. xlviii. 14). And I desire to lie low at his dear feet, knowing a little of my great unworthiness, and always say in heart feeling "By the grace of God I am what I am" (1 Cor. xv. 10); and in the assurance of the love and faithfulness of my gracious God, and the goodwill of the dwellers in the Bush being with me, I feel constrained by love to say afresh, "Bless the Lord, O my soul, and all that is within me bless his holy name!" and in the renewed remembrance of all the way the Lord hath led me and fed me ever since he brought me to London, it draws forth gratitude and thankfulness from me to the God of my mercies, and I rejoice, saying "What hath God wrought?"

It is with gladness and joyfulness I again proceed to record the mercies of the Lord, not only relative to myself, but also in reference to that part of his church, to which he hath called me to minister; as it was evident, "that the Lord was on our side or

men would have swallowed us up," and that the Lord defended us, he also maintained his own cause, heard and answered the cries, prayers, and groans of his own people, and gave us a house. "He frustrated the tokens of liars, made diviners mad, turned wise men backward, and made their knowledge foolish." And all the opposition manifested altered not the Lord's mind and purpose, and according to the good pleasure of his will, he made his way plain before our face, in his own time and in his own way, for his glory and our good.

The work went on concerning the alterations and repairs in peace, and on Lord's day morning, January 9th, 1848, we entered Gower Street Chapel, to worship our own God in spirit and in truth. The text was the same as I entered Trinity Chapel with in the year 1828 (Col. ii. 2, 3), and the truth in the fulness of the doctrine of the HOLY ONES was most "blessed to the acknowledgment of the mystery of God, and of the Father, and of Christ." Most gracious Lord my God, in the remembrance of thy mercy, and the greatness of the same towards me so unworthy, I with humility of mind, and childlike simplicity, bow before thee, saying, "What can I render to thee, O Lord, for thine abundant mercies bestowed upon me," to put me into a house with thy people, *for the remainder of my little eventful life,* to preach thy holy gospel without the fear of man. "Blessed be thou, Lord God of Israel, our Father, and blessed be thy glorious name for ever and ever." Thou, Lord, hast done it. It is all of thee from first to last. Thy love and faithfulness, thy truth and righteous acts have been clearly manifested, and "thy power was present to heal, the joy of the Lord was our strength, and Jesus our salvation was precious unto us." I felt thy presence and power, O Lord, in speaking, both on Lord's day and Tuesday eve, with life, light, and liberty in my own soul; and through the week I wondered at thy goodness and mercy; for it was and now is, marvellous in mine eyes.

I lived on daily blessing, praising, and adoring my ever kind and indulgent Lord and God; and I sang to his praise, "My Jesus hath done all things well," "to whom with the Father and Spirit, be glory and honour: Amen."

Through the tender mercy of the Lord my body was better, and with a happy mind and the peace of God in my heart, I proposed many things to myself that were pleasing to the flesh, and on Lord's day, the 16th, we had refreshing seasons from his presence, and I thought the Lord had turned my captivity, and I should go on in all freedom "preaching peace by Jesus Christ, he is Lord of all." And I have thought and said since, that self and pride were at the bottom of this, and I was more taken up with the gift than the giver. But the Lord knows best how to deal with his children, and "though we believe not, yet he abideth faithful, he cannot deny himself."

On Monday, the 17th, he in love laid affliction again upon me, and I felt that I was but dust before the Lord, and the subject of many infirmities and much weakness. What a mercy that our God is not only merciful, but "longsuffering to usward" who believe; thus we "account his longsuffering salvation." On the Tuesday I became worse; yet the Lord carried me to the chapel amidst much weakness, pain, and trembling. I spoke to the people, and the Lord was very gracious unto me, and preserved me from all evil. But the weakness increased, and on the Thursday a surgeon was called in, who upon inspection said as many do, "I had left it too long;" but with that I could not agree, as my times were in the Lord's hand, and I believed it was the Lord's time. The fever was very high, and I felt very ill; my flesh wasted, and I had no relish for any food. In this state I lay, yet hoping and thinking I should go to chapel on the Lord's day the 23rd: but in this as in many other things I erred; "but I lay passive in the hands of the Lord, and my mind was stayed on him, and kept in perfect peace."

Thus the Lord dealt bountifully with me, and put a damper on my proposals, and seemed to stamp with death, the acts and expectations of the people; and when I appeared before them again, I was so much reduced that many wept to see me; but my soul was joyful in God my Saviour, nor did I think the Lord was about to take me home; and since, I have found that many trials were in reserve for me, and manifold mercies to counteract the whole, that I might "sing of his mercies, triumph in his praise, and speak well of his name."

I now state a few particulars, that transpired in my sleepless nights that I had passed through; in two of which I had blessed views, and dear intercourse, and holy familiarity with the King of glory, and in two others the scene was opposite, as the sequel will show; but I believe they both were from the Lord. On Monday night, the 24th, as I lay musing on things, and the state I then was in, shut up from the church, whom I longed after "in the bowels of Jesus Christ," the Holy Ghost spake his record into my heart, saying, "Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart" (Song iii. 11); and blessed be the Lord, it was a going forth most blessedly and a beholding in truth; for I forgot myself and my affliction completely, and like Paul, "whether in the body or out I could not tell," but this I can say, I beheld the King of glory with the crown of thorns, and in the depth of his humiliation and condescension, and as my surety, the Father's servant, obeying and suffering for me, I had fellowship with him in his sufferings; and "as his sufferings abounded in me, so my consolation abounded *by him*," and he was to me most precious and most glorious; and the peculiar feelings of blessedness I had in fellowship with Christ, I cannot describe; but I have thought that it was the perfection of happiness,

peace, and joy, like as I shall have with him, when I see him as he is. This scene continued for hours; and even now, though three years have passed since, the remembrance of it refreshes the soul and warms my heart. Precious! precious Lord Jesus!

I will now relate the contrast, and which I believe was as much in, and from the love of the Lord my God as the former, and it was on the next night, Tuesday, the 25th, I was carried away in mind and feelings, and to me it appeared as if I was brought by an unseen hand into the depths, and into darkness. All my experience, knowledge, enlargements, joys, consolations, faith, and hope, with all my religion, were taken away, and to myself it appeared as if the Lord had done nothing for me, nor in me; and as if I had never heard, felt, enjoyed, known or experienced anything that was spiritual; and in addition to these things, I did not feel any desires, longing, groaning or crying for help; all appeared to be swept clean away. In this state I must have remained for hours, wondering where I was; and yet I was not exercised, and troubled in heart and mind as I had been before, with things that I call mere trifles to this. I drop a hint here, that I believe satan had nothing to do in this matter, nor his darling offsprings, unbelief and mistrust; but it was the Lord's doing, and marvellous in my eyes; and being thus divested of every love token, I was a mystery to myself, wrapped up in impenetrable darkness, and apparently sinking into a bottomless abyss. Whilst I was thus, the Lord in mercy brought two dear truths to the mind, namely, "trusting in Jesus," and "resting in Jesus." The savour of them refreshed my spirit, and as the Holy Ghost demonstrated the truth of the same in my heart, I felt the blessedness of the mercy, and I found it very precious; and my captivity was again turned, and I blessed, praised, thanked, and adored the Lord; and I considered the matter, and concluded in my mind that trusting and

believing in the Son of God at all times; was far better than my changing experience and feelings. And as I pondered the truth over, I heard the Lord speaking and saying unto me, "The eternal God is thy refuge, and underneath are the everlasting arms." This was a fresh demonstration of, and confirmation in, the unchanging truth that I had been indulged with many times before, that the PERSON OF CHRIST is my SURE FOUNDATION, my unceasing life, my greatest good, "my everlasting light, my God, and my glory," "my all and in all:" so that I also learned what I believed before, that it is no matter what I as a creature passed through, or what my feelings are, or how often they change, "it is the Lord that will preserve me unto his heavenly kingdom," and "present me faultless before the presence of his glory with exceeding joy;" and he saith, and nothing nor anyone can alter it, "Because I live, ye shall live also." Bless his holy name: Amen.

The preceding, are some of the wonderous things the Lord teacheth out of his law. And on the following night, Wednesday, the 26th, he changed the scene again, and it was in this wise: he opened to the eyes of my understanding, the fulness and blessedness of the holy record (Ps. xxiv. 7, 10), and I saw the King of glory in his beauty, and my heart and mind were ravished with him, and as before, I knew not for the time whether I was in the body or out of the body; but I had an heart-felt experience, of being in resurrection and ascension-blessedness with Jesus, and I felt as if enwrapt and enclosed in his glory, and to me it appeared as if he was unfolding his glory unto me in all its fulness. My feelings of the blessedness I cannot describe, nor give any definition of what I saw; but I want no other heaven than what I then enjoyed. But at last a cloud came insensibly over me, and the glory *unfolded*, was soon *infolded*, and I found myself still in the body of this death, but free from sin, in peace with God; yea, I

had joy and peace in believing; and JESUS JEHOVAH, the Lord of glory that was crucified, was very precious unto me. This is a brief outline, of the holy communion and blessed familiarity, the Lord my gracious God indulged me with at this time, according to his good pleasure; and I remark, that I was wholly passive in these things, and the whole in its various bearings was of the Lord. It is this that is so blessed, not only, that all blessings are free and full, but the whole is of him: "for the grace of God, and the gift by grace, by one man Jesus Christ, hath abounded unto many;" therefore the gift—the receiving of faith, knowledge, and experience that worketh hope—is of the Lord; and "he it is that worketh in us both to will and do of his own good pleasure;" and these truths known and believed, constrains me willingly to be happy in the Lord, and well pleased with him, in whom the Father is well pleased; and I add, that as this is true, and that it pleased the Father that all fulness should dwell in him, so I live quite, yea perfectly pleased that it is so; and as I live in Christ a new creature in him, so I live and stand in all fulness in him; and as he "dwells in my heart by faith," and is "Christ in me the hope of glory," *so all the fulness of God filleth me.* This is a mystery and an unexplainable mercy; yet it is a truth believed, and is in accordance with the word.

Having said this much concerning the gracious dealings of the Lord, and the blessedness of the same in their fruit and effects, in real heart-felt experience: I now hint at the scene that transpired on Thursday night the 27th; and as in the preceding nights so now, I lay without sleep! but I was again carried away into what I may call a chaos of impenetrable darkness, even darkness that was felt, and I was enveloped in the same without a ray of light; and I found there was nothing to stand on, nor anything to lay hold of, neither had I a thought or recollection *of*

one thing the Lord had done for me; all former experience and every word of God was gone from me; I looked for light to see my way out; but there was none, and the darkness seemed to increase in density, so that it appeared to me to be binding me tight and fast, and its heaviness on me pressed me greatly. But it was not a horror of great darkness as Abraham had; for I had *no horror*, nor did I feel, as I have hinted before, perplexity, anguish, or sorrow; I felt where I was, and I wanted to get out; and as there was nothing to stand on or hold by, I felt as before sinking fast; I had no fear of hell, curse, condemnation, or wrath; neither had I a thought of calling upon God to hold me up and deliver me. These things are mysterious, nor can I set them up as an experience for others; I write them down as a testimony, of the Lord's mercy towards me; and by this I mention the loving-kindnesses of the Lord, and I must and will say, "Blessed be the Lord my God, and blessed be his glorious name," he did not leave me nor forsake me; and though I know not how long the time was whilst these things were going on, yet this I know, I heard the voice of the Lord, and he spoke and he said unto me, "A SURE FOUNDATION," and the savour and blessedness were received and felt in my heart, and he made "darkness light before me, and crooked things straight," and I was delivered and again went "forth in the dances of them that make merry, like a hind let loose;" and I did weep, rejoice, and sing before the Lord my God, who had again made manifest his love and faithfulness, in his mindfulness of me in the dark, as well as in the light, and in one estate as in the other, and in life or death, JESUS ONLY was and is my SURE FOUNDATION.

One word more, on the mercies of my gracious God; and that is to say, hereby I had another proof, and was confirmed afresh, in the dear and precious truth, that my soul loveth; namely, that the PERSON

OF CHRIST, is greater than his work, and far more precious than all my experience; for "in all things he hath the pre-eminence," and blessed be his glorious name, "other foundation can no man lay, than that which is laid, which is Jesus Christ," "and it is he himself, is the SURE FOUNDATION," "An everlasting foundation, the foundation of God laid in Zion," "which standeth sure, and cannot be removed," "JESUS CHRIST THE SAME:" and as the Lord hath given me faith to believe these truths, so I rejoice in the same; and "as a lively stone I am built on him, and built UP IN HIM," united or "joined to him, the Lord and one Spirit," and he saith, to all such who are also his sheep, "I give unto them eternal life, they shall never perish, neither shall any pluck them out of my hands:" in this as in other things, I was instructed and taught to profit, Jesus was endeared to me, and his preciousness was increased, and I rejoiced in him, "my all and in all;" and then, as before and since, I could and did say unto him, in the freeness of my heart and soul, and in the fulness of the mercy: "Whom have I in heaven but thee, and there is none on earth I desire beside thee," this is most precious, enduring, and always the same, "JESUS ONLY."

Time would fail, to mark down all the various things that transpired in these four nights; but those brief hints will show the nature of them, and I freely say, that the Lord thereby manifested to me, what should come to pass, as it will be shown if he gives me strength to pen it down in its proper time and place; and I have thought that the darkness succeeding the light as it did, was a mercy in the hand of my God, that I should not be exalted above measure, by the revelation of the abundance of the glory of my most glorious Christ; and it hath been profitable to me many times since, in thinking it over, and to me then, as now, it fully declares, that "nothing can separate us from the love of God, which is in Christ Jesus," who saith; "I the Lord

thy God am with thee, whithersoever thou goest;" and by these things faith is enlarged, and hope abounds, the heart is comforted, the soul refreshed, and we are "strengthened with might, by his Spirit in the inner man."

I still continued very weak and unwell, and could not eat any food to strengthen me, yet the mind was very tranquil, stayed on the Lord and kept in peace; and my sweet employ, was blessing, praising, and adoring my most precious Lord Jesus, whom I loved above all things, and still do, and sing, "He loved me, and gave himself for me."

In connection with these things, there was an anticipation of meeting with the Lord's people, in the Lord's house, on the next Lord's day; and so it came to pass, for the Lord carried me there in much weakness and trembling, and in love he helped me with a little help, which was sufficient for me; but from loss of flesh I looked more like a dying man, than one about to speak in the name of the Lord: many felt for me, and their peculiar looks bespoke their feelings; nevertheless I stood up in the strength of the Lord, read his word, spoke to him in prayer and praise, and I spoke of him for half an hour; and the Lord blessed his word to some of his people; one told me that he had never before, heard and received the word with so much power and savour; and another came to me with tears in his eyes, and flowing down his cheeks, and said; I do feel for you in your very weak state of body, but blessed be God for bringing me here, for the truth you have spoken of, of the temptations of Christ, and that they were not for himself but for his members, and that "he was tempted in all points like his brethren, &c.," and that temptations were no sin to Christ, neither are they to believers in him, however sinful they are in themselves; Oh! said he, what a deliverance to my poor soul, and I say, "O bless our God ye people, and make the voice of his praise to be heard," and

"give him the honour and glory, due unto his name." And thus I found, that the Lord's ways and doings, are "wonderful unto the children of men:" thus the Lord's day passed, January 30th, the Lord strengthened me morn and eve, to speak a little of his truth to his people, and he bare testimony to the word of his grace, and "his strength was made perfect in weakness;" I was happy in the Lord, but nothing could I relish, and my weakness was very great.

I postponed the ordinance of the Lord's supper at this time, until the first Lord's day in March, as I could not attend to meet the friends, to renew their ordinance tickets; this was necessary, that I might know how many had come from Zion with us: thus the Lord dealt bountifully with me and his people, and I continued very happy, believing in the Lord, and that I should not die as yet, but continue with the people, "preaching peace by Jesus Christ, he is Lord of all:" but one night during the week, I found the adversary blowing the coals in the fire, and he endeavoured to fasten his old temptation, "THERE IS NO GOD," I felt it, but I thought I would not take any notice of it, as I knew I was safe in the Lord, and established in the knowledge of the eternity, Godhead, and self-existence of Christ, my God and Saviour, and the fulness and sufficiency of his salvation; but he took no notice of my thoughts, safety, or knowledge; he kept uttering the words "THERE IS NO GOD," I began to feel uneasy, the fleshly mind seemed to acquiesce with the words, I "groaned being burdened," and I cried unto the Lord, that he would deliver me from the fiery darts of the wicked; and in his own time he said unto me, "Resist the devil and he will flee from thee." I shouted aloud in my heart; and with my mouth I said, devil! I know there is a God, and he is my God, my Redeemer, my Saviour, the Lord my righteousness, and "his blood cleanseth from all sin:" from that moment, the

tongue of the enemy and avenger was stilled, the peace of God ruled in my heart, the word of Christ dwelt in me richly, and the Spirit testified of, and glorified a precious Lord Jesus; by this, the Lord taught me another profitable lesson, and I learned the truth afresh of what I have before asserted, *that the temptations of satan, are not sins to the people of God.*

After this, the sayings and doings of others were presented to me, and disquietude of mind, with perplexity and bewilderment took place, and I said Lord how is it? that after so much mercy shown me, I am thus; the answer was, "Elizabeth dwelt in the hill country," I said Lord there are no perplexities nor disquietudes above the hills; so I felt relief, but not deliverance; until the Lord spoke in his word with power, that had so often given me relief and comfort before; "Fear thou not," &c. (Isa. xli. 10), and this completely lifted me out of my perplexities. I note down these things to the honour of my blessed Lord, and for the benefit of others who may read them, and travel in the same path, *when my tongue lies silent in the grave.*

I further remark, how the Lord dealt with me to humble me before him, and in this way it was: I was very much pleased and delighted, with the love acts and gifts of the Lord; and being thus favoured with a house of prayer, and all opposition put in the background; self and pride, with vain thoughts exalted themselves, and I rendered not to the Lord, honour, and praise, for the same; and I thought I should now go on in prosperity, according to the flesh; but the Lord in mercy "sent a worm at the root of the gourd," and laid me down in affliction, that I might learn "to acknowledge him, in all my ways, honour him with my substance, and that he might show me the exceeding riches of his grace, in his kindness towards me, through Christ Jesus;" and "at the end of the rod I found much honey," which when I had tasted, "the eyes were enlightened" to

see my foolishness, and I did bless and praise the Lord, for his loving-kindnesses, tender mercies, and long suffering towards me; I add, that it is by the trial of faith, the exercises of the mind, the realization of the truth, the wonderful dealings of the Lord in the experience of them, and our own nothingness, and continuing not in one stay, that the great and important truths become so blessed, *that the giver is greater than all his gifts; and I do say, what a mercy it is to be a believer in the Lord, and to love, serve, fear, and adore him, for what he is in himself, independent and above all he hath wrought, suffered, and obtained:* I am aware, that I hereby, go far beyond the narrow bounds of those, that make more of their interest, and experience, than they do of the PERSON OF CHRIST: but as I love, and esteem Christ for what he is in himself, and what he is to and *for me;* so I have pleasure in writing these things, for he himself JEHOVAH, is my portion and inheritance.

On Friday morn, February 4th, the Lord gave me again a relish for my food, and in the same way and of the same kind, as I have recorded in my former Memoir, p. 12, and from that day, I gained strength, and on Lord's day, February 6th, I felt much stronger in the pulpit, and I spoke the word of the Lord with boldness, and hesitated not to declare his goodness, mercy, and loving-kindnesses towards me; and I could freely call God to record upon my soul, concerning these things which I love to do, and I could say, "Blessed Lord thou hast done great things for me, whereof I am glad;" and although I am far from being perfect in knowledge, yet I know this, that to live and walk by faith, trusting in the Lord at all times, places, and states; is the way to live happy under all circumstances, though the flesh, the world, and the devil, are rampant against it. But thus it stands, "I trusted in thee, O Lord, I said thou art my God, my times are in thy hand."

In addition to these mercies of the Lord, the hearts

of the people, continued to manifest their favour towards me, and the righteous cause, in their contributions towards the debt of the chapel; the which I have hinted at before, such as the mortgage, and some other small sums that were lent; and for this, I have been constrained by love, to bless and praise the Lord for; and on their behalf, I have thanked him, and prayed him to bless them abundantly, in "their basket and in their store," for their kindness and love to, and for the truth, and ME for the truths sake: and it appeared to me that the friends in committee, and the subscribers, were more anxious about the payment of the debt than I was, as they, the committee pledged themselves, in the minutes that they drew up for their guidance, to go on with the weekly subscriptions, until the debt was liquidated: But soon there were some that said, I was very well off, and needed nothing; so that I saw the infection would spread, notwithstanding the endeavours of the committee, and so it came to pass; for in less than two years after its commencement, I found some began to draw back, and say it injured the collections, and many other remarks were made, so that I desired the committee to wind it up, which they did accordingly: I only note down this, *to show the different feelings that existed*, even in those that sit and hear the same truths, and profess to love them equally alike; but there is scaffolding conjoined to the building, that is needful for the building, and this sets forth professors, that are not lively stones in the building.

It is with pleasure, I again proceed to record the Lord's tender mercies towards me; on Lord's day, February 13th, I felt ease, and pleasure, in speaking from the words, "Comfort ye, comfort ye, my people, saith your God," and the Lord in mercy did comfort our hearts; and also, on the succeeding Lord's day, and my body increased in strength; but on March 1st, I had a sharp bilious attack again, which prostrated me; but through the tender mercies of the

Lord and the medicine taken, I was relieved, and soon began to mend, and on Lord's day, March 5th, I went to chapel in the strength of the Lord, and spoke to the people, from "These words spake Jesus, and lifted up his eyes to heaven, and said, Father," &c., and in the week following, I walked more, than I had done since the 25th of August last, my body was better, and in perfect health; *and pure life, and full salvation in my head*; but the Lord's ways are marvellous, and I say, "What can I render to him, for all the benefits he hath bestowed upon me;" it being his good pleasure, that the affliction in the ancle should again take place, with much pain and lameness, and the crutch was again useful, for the purpose of moving about the house; but blessed Lord all was in love.

Again, whilst I record these personal mercies towards me, and the few the Lord hath called me to minister unto; I cannot refrain from noting down with gratitude and thankfulness, the Lord's tender mercies displayed towards this nation and people, relative to the poor deluded men and their leaders, called chartists; who caused much excitement, fear, and terror, by their formidable numbers, and their monster meeting on Kennington Common, on Monday, April 10th, 1848; it appeared their intention was to overturn the throne and government, and to establish a democracy, if such thing could be done; I confess that I felt a trembling come over me in the morning, by seeing the artillery and dragoons pass the house, in readiness for an outbreak, and I cried unto the Lord that he would preserve the throne and government, and prevent an effusion of blood, and subdue the rebellious; and blessed be his glorious name, he did prevent it (not for my prayer), but according to his will, pleasure, and purpose; and he in love to our nation frustrated their plans, schemes, and purposes, and the so called points of their charter; thus the Lord wrought, and his children

looked on, who with me could say, "*Bless the Lord O my soul, safety is of him,*" "*the government is upon his shoulder, he ruleth and he reigneth, he frustrateth the tokens of liars, maketh diviners mad, turneth wise men backward, and maketh their knowledge foolish.*" *Hallelujah.*

I pass over many things that transpired with me and mine, and very many mercies the Lord our God extended towards us, and every day the truth was proved, that "Through much tribulation, we must enter the kingdom," and "As thy days, so shall thy strength be," and having obtained help of the Lord, I come now to April 23rd, Easter-day, and my birth-day; sixty-one years having passed, since I was born in sin, and alienated from the life of God; but O the mercy, since born to live eternally in eternal life, a new creature in Christ; and even in the days of my unregeneracy, when "an enemy to God by wicked works," I had nothing but mercy from the Lord, and to me his rich mercy and great love hath been manifested, "having quickened me together with Christ;" "Wonder O heavens, and be astonished O earth," that the Lord my God should have set his love upon me, "Jesus loved me, and gave himself for me," and the Holy Ghost loved me, and that on this my natural birth-day, I should stand in grace, preaching Jesus and the resurrection, as the Spirit giveth me utterance: blessed Lord! thou hast led, fed, and clothed me, and those that thou hast lent me; and though afflictions, and troubles have abounded, and still abound: thine abundant mercies abound, beyond all sorrows, &c., and do thou O Lord, my God, strengthen my faith, and cause me to abound in hope, that I may live only for thee, and die in thee; and to the eternal Trinity, Father, Son, and Spirit, be equal glory, Amen.

The mercies of the Lord are *manifold*, which word in the Hebrew signifies *myriads, tens of thousands*, or indefinitely numerous; therefore time would fail me,

to enumerate a thousandth part of the mercies of the Lord, or of the *manifold* temptations the Lord hath supported me under, brought me through, and delivered me from; whereby his *manifold* grace hath been shown me, "in the exceeding riches of his kindness, through Christ Jesus:" and as a witness of these truths, at the threshold of the blessedness of the same, I pause to say; "O the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out," and as this is true, I attempt not to explain them, but say, "Shall not the judge of all the earth do right;" and as I write down the loving-kindnesses of the Lord, I desire to keep them distinct from my feelings, concerning things whereby I was greatly exercised, of which I speak the truth, and say, "Thy mercy O Lord held me up:" some who profess to settle everything on sovereignty, may laugh and condemn me, but that alters nothing, it is one thing to talk and another thing to walk; though I do bless the Lord and speak it to his honour and praise, that however I was exercised about time things, I was not left to, yea, *I could not doubt concerning eternal life and salvation in Christ;* and in the darkest path he to me was precious, and I could at all times say, "Bless the Lord, O my soul!" "The Lord is my portion saith my soul, therefore will I hope in him."

In this part of the Memorial I must go back as to time, to the opening of Gower Street Chapel; and as the expense of riding to and from, was 12s. per week, we thought, that if we could remove from Laurie Terrace to somewhere near the chapel, it would be for the best; as then the family with myself could walk, and save such an expense, besides, the inconvenience resulting, from being at such a distance: and in connection with this, the new Catholic church opposite my house was opened, and with the

noise, confusion, and idolatrous worship connected therewith, I felt as Lot did in Sodom, and I longed greatly to depart: I spread these things before the Lord, and earnestly desired him to direct our steps, go before us, and be our rereward, and point out the way we should go: accordingly a house was sought after, and the one we are now in, No. 18, Ampthill Square, opened to view; but I had no liking to it, and my mind recoiled at making any proposal for a purchase; I cried unto the Lord daily not to let me walk, or act contrary to his word and ways, but to give me *his mind*, and confirm *my mind* concerning it, as he did relative to 20, Laurie Terrace; and I began to set up waymarks, and to sit on the watch tower, *and the reigning desire was, that the Lord would not let me have the house;* but he acted contrary to my desire, and appeared to say, the house you must have, and this sorely exercised me, as it seemed too large, and I thought its being in a square, *it was far beyond my situation in life;* but I had no control over the movements, and was led on step by step, even against my will, and contrary to my cries and prayer unto my gracious God; and never was a poor creature drawn into a thing, more against the secret desires of the heart than I was; and by this I learned that the way of man is not in himself, "It is not in man that walketh, to direct his steps;" I still had strong desires with the wife and family, for to be near the chapel, and so it came to pass, for on Monday, the 22nd day of May, I agreed with the builder, for the purchase of the house, being No. 18, Ampthill Square, Hampstead Road, and on Friday, the 26th, I paid a deposit of £50, and I concluded that all was right, according to the will of the Lord; nor can I now doubt, but that his hand was in it; yet through all these movements, he kept me on with great pain in the foot and ancle, with darkness in my path, the mind and thoughts confused, heaviness in the heart, bitterness of soul, and "manifold temptations;" but

the Lord preserved me, and kept me by his power.

The night after the deposit had been paid, I had not been in bed long, before I felt my heart sink within me; and such heaviness in it that it seemed to be bursting, and such an anguish of soul and grief of spirit, that I wondered at what had taken place, and where the scene would end; and I think it was a time for satan to work, for the house was magnified to a castle, the expenses were swelled beyond all bounds, the rates, taxes, and interest for money borrowed, could not be paid, my act to purchase was rash and presumptuous, and I should, by what I had done, bring an evil reproach on the cause of God and his truth, and his hand would assuredly go out against me; I have not language to speak out what were my feelings, nor can I give a full account of the state of my mind; I was at my wit's end, and cried to the Lord in my trouble; but he did not answer me, but I often heard, "God hath forsaken him, persecute and take him, for there is none to deliver him," and I thought it would be as it was presented to me; and in addition to the cause of God and his truth, it was strongly suggested, that I should bring ruin and disgrace upon my wife and children; this was a fiery trial, and with the statement in all its gloominess and distressing nature, there was a disposition to agree with it, although crying heartily to the Lord, to be kept and delivered; but I appeared as one shut out from God, and his word shut up from me, and I felt as Job, to "choose strangling rather than life;" bitter reflections cut me to the heart, and I felt more fit for the congregation of the dead, than for the living; and the fiery darts of the wicked, unbelief, and mistrust so worked, that I could neither read nor pray; I feared my mouth would be shut, that it might be known, I had acted perversely in what I had done; but O the tenderness of the heart, and the compassion of my gracious God; he gave me on the Sabbath, "the opening of the mouth in the

midst of the people," and he warmed and comforted my heart, and the hearts of others, so that no one appeared to feel or know what I was passing through; sometimes I have been so happy whilst speaking, *that I have thought the conflict was over*, but that conclusion was soon gone, and I was again in the old spot, and watering my couch with my tears; I found by these things what an helpless, empty, and ignorant creature I was, and I became a growing witness of the truth of the words of the Lord, "Without me ye can do nothing;" I had no power to act faith as some talk of, nor could I lay hold of the promises; I had the desire but no power, "I was shut up and could not come forth," and to add afflictions to my bonds, and increase my trouble; there was no one inclined to buy the house at Laurie Terrace, which if not sold, I could not meet the payment for the other; thus I was in a complete fix, I could not go forward nor backward, neither stand still; I wondered, I feared, I trembled, and the cause of God and truth being dear to me, caused great sorrow of heart, lest the enemies should blaspheme: I offered to forfeit the £50 paid as a deposit; but not so, the builder would not release me; this produced great anguish of mind, and the word had its effect in the heart as it is written, "No man that goeth a warfare entangleth himself with the affairs of this life," &c., and as if this were not enough, satan, "that smith, that bloweth in the coals," was not sparing of his fiery darts, and the words would often be sounded, "Beloved think it not strange concerning the fiery trial," &c. (1 Peter iv. 12, 13), but really I felt it strange, and thought it so; nevertheless, I was kept by the power of God, the Lord made his strength perfect in weakness, and no one hath greater cause to bless, praise, and adore, my precious Lord Jesus, than I have, and "account the long suffering of the Lord, salvation;" nor could I feel that the Lord dealt hardly with me, for I had many lectures from the

following text, "Hast thou not procured this unto thyself" (Jer. ii. 17), thus by the word of the Lord I was reproved, rebuked, and corrected; and amidst and through all, I could not doubt the love of God to me in Christ Jesus: thus day after day passed, and I found the word of the Lord true and unchangeable, as it had been for years, "That by taking thought I could not add one cubit to my stature, neither make one hair white or black;" yet at certain seasons I had heart meltings before him, with freeness and nearness of access to the Father, through Jesus, by the Spirit; and I could "cast all my care upon him, knowing and believing that he cared for me;" but these things in the enjoyment of them, were of short duration.

To what I have stated, another thing that I had feared came to pass, that was, the daughter, her husband, and five children became destitute, and it fell to our lot to maintain them; so that the saving of the expense of riding, was more than needed; and thus my plans were quite frustrated, and the Lord would have his own way: his movements are inscrutable, "and past finding out;" yet they are all love and mercy to his children, though the effect at times makes me cry out, "All these things are against me."

My thoughts now were, that I should get a good price for my house, and that some catholic would buy it, to be near the church; but alas! in this I was disappointed, and at last after much anxiety and trouble, I sold it for £150 less, than it cost me six years before; thus my prudence in money matters received another check, yet I could bless the Lord that he had delivered me: this was on August 5th, and on the 11th I received the money, and I believe it was the Lord's doings: I could not murmur nor complain, and right glad should I then have been, had I been rid of both houses: and I add, that I believe the less a minister of the gospel hath to do

with houses, lands, or such like, the better it will be for his own peace of mind, and to live on in "daily dependence upon the Lord his God for all things."

I could enlarge on a variety of exercises of mind and heart that transpired, and which at times appeared to be causing the heart strings to give way, yet the Lord upheld and strengthened me: but it being noised abroad, that I had bought a house in such a square, it drew some to look at it, and many remarks were made; one that it was too fine, another that it was too expensive, and the eye-sight of one of my oldest friends could see, *as he said,* plate glass in the windows; and I had many taunts respecting it, which cut me to the heart, and from those that said they loved me for the truth sake: but the Lord saith, "I will work and who shall let it," and bless him I have learned this by experience, for no one ever sought and tried more than I did, to frustrate the counsel and working of the Lord in this matter.

The thought of removing, likewise lay very heavy on my mind, and I often cried unto the Lord concerning it, and satan suggested many distressing things to the mind; but as heretofore he was found to be a liar; and according to the eternal purpose of my gracious Lord and God; on Thursday, August 10th, 1848, we removed in safety, from 20, Laurie Terrace, to No. 18, Ampthill Square; thus the Lord in loving-kindness and tender mercies, dealt bountifully with us, bless him O my soul! and praise him more and more.

By the foregoing it will be seen how the Lord dealt with us, and also, that a small house would not have done, for a domicile for us all; no, not even the house we left would have served us, with the daughter and her children, without very great inconvenience; thus the Lord made room for them, contrary to my mind, will, desire, and pleasure; but I could not find that access to the Lord that I

desired, nor did I feel at home in the house as I wished; yet at intervals my Lord did greatly indulge me, and endeared himself, his truth, and ways unto me; but I found "the days of darkness many," and I had great distress of mind, and sorrow of heart; *these things are stated weekly in my memorandum book;* but the Lord led me on, and no one but himself cared for my soul, and to his praise and honour I speak it, that none but himself, his fulness, work, blood, righteousness, and salvation, can give me any "joy, and peace in believing;" all short of my most glorious Christ, what he is in himself, and what he hath done, and what he is made of God unto me, is marked "with vanity and vexation of spirit," with death and disappointment; and of my precious Christ I sing, that "He is all and in all:" and at all times I can say to him, "Whom have I in heaven but thee, and there is none on earth I desire beside thee," "to whom with the Father and Spirit, be glory for ever Amen."

I add a remark, on the things that I have hinted at, *concerning* the exercises of the mind, the trials, and troubles I experienced, with the afflictions of the body; and I do it in humility, and in the fear of the Lord; as I had learned a little in this, of what Paul calls "The thorn in the flesh, and the messenger satan to buffet me;" and in addition I had great heaviness and continual sorrow of heart, concerning the care of the church which lay heavy on my mind, as the glory and honour of the Lord lay near my heart, and the ministry of the word in its purity and blessedness was an exercise, lest I should dishonour the Lord, by not speaking his word faithfully; and being so shut up and tried, satan was permitted to harass, buffet, and vex me on account of my feeling nothingness, and barrenness; and many a wearisome night had I, with sleepless hours, and crying out of the depths, with groans and sighs, and watering my couch with my tears.

I have entered the pulpit many times in Gower Street in such feeling darkness, that I have thought, how happy was the lot of the hearers to that of mine; and yet I could not doubt but believed it was then all right, and the end would be blessed: I had a very strong-hold, and it was my strength and support, that is: "Though we believe not, he abideth faithful, he cannot deny himself;" and frequently I heard, and received testimonies from some; of the Lord's giving unction, and power with his word, so that Jesus and salvation were precious; this would be a little help, by the way, giving me to see, that the ways of the Lord were right; and many a time I tried, to go forth "in the steps of *that faith*, of our father Abraham," "being fully assured, that what the Lord had promised, he was able also to perform," for in the assurances of the love, and faithfulness of the Lord, I could not doubt, nor of his mercy; when all appeared to be clean gone from David, he "encouraged himself in the Lord," and he recovered all, though many rose up against him, and such honour have all the saints.

In conjunction with the former things, I believe there was a needs be for a little more furnace work, and satan began to blow the coals in the fire with others; and the busy bodies in other people's matters that could not study to be quiet, joined a confederacy and reported, that I would not let some of the Lord's people sit at the table, because of their poverty; this wrought on the mind, and was far from being pleasant, though I had a good conscience before God, and knew the charge was from the devil, it being a lie; but the report spread and many had their minds wounded thereby: this matter I publicly contradicted from the pulpit, but some who *appeared* to love the truth, had but one ear, and that was to hear the report that was circulated, and not the contradiction, and their minds became disaffected and they left: thus "they laid to my charge that I knew

not," as my precious Lord Jesus said in the depth of his humiliation (Ps. xxxv. 11), and I have found it true up to the time I now write, "that the servant is not above his Lord," &c. (Mat. x. 24, 25), and it is a truth, that those persons that bring or make charges against the ministers of Christ, are commonly such as do not daily live and walk by faith, but have some excresences of their own, that would not bear the light of the "glorious gospel of Christ:" I only hint at such things, and the word is, "He that will live godly in Christ Jesus, *shall* suffer persecution," and *he* said, "They *shall say* all manner of evil of you *falsely* for my sake, but rejoice and be exceeding glad:" blessed be the Lord, these things and truths are not hearsays to me, I have now lived through them for more than thirty years, for they soon broke out, after the Lord opened my mouth to speak in his name; and *I just note these things down, that if any persecuted man of God should see them after my departure, he will find he is not alone; and I have found that those who have been loudest in praise, have, after a while, been the loudest in censure.*

But I now return to my narrative, saying that as the chapel was not cleaned and painted when we entered it, and for some period before; it was now got very dirty, and for this to be accomplished, it was shut up for three Sabbaths, from the 20th of August, to the 17th of September: the first Sabbath I spent in silence in my own house, where I sat before the Lord and read his word, and conversed with him therein, and also in prayer and praise; and I wrote from page 92 to 100 of the manuscript, of this my memorial, also the following thoughts on things that appeared to be transpiring: "The Lord appears to be coming forth in judgment upon this land, for her ungodly affinity with idolaters; the corn greatly injured by storms and rain, and the potatoes by blight; O Lord in judgment remember mercy, do thou O God spare thy people from famine, pestilence, and sword;

arise for our help, and save us; O Lord! remember thy promise, thou hast said, "While the earth remaineth, seed time and harvest, shall not cease," &c. (Gen. viii. 22), and do thou look upon the bow, and remember thy everlasting covenant (Gen. ix.), and O Lord my God, "*remember me*, with the favour thou bearest unto thy people, visit *me* with thy salvation, lift upon *me* the light of thy countenance, save *me* for thy mercies sake," for thou knowest my troubles, sorrows, and afflictions; O come and save *me*, that I may glorify thee, Amen.

The Lord in his love and mercy again opened the way, and carried me in safety to Plymouth, again to speak to the people, for the remaining two Sabbaths, and to the place where he had before favoured me greatly, in preaching his everlasting gospel: accordingly, I left home on Wednesday morning, August the 30th, and arrived at my son's, No. 32, George Street, at 5 o'clock, p.m.; this visit was of the Lord, as every former one since I came to London, and I felt great pleasure in speaking to the Lord's people, and there appeared for a time a cessation of my acute feelings, concerning what I have related before; but that was to be felt again when I returned: so on September 3rd, we were gathered together in the name of the Lord in Trinity Chapel, and the word of the Lord was precious, and himself familiar with many at the table in the evening, "showing forth his death, and doing it in remembrance of him:" I closed speaking of JESUS AND SALVATION, on Tuesday eve, September 12th, and my gracious Lord and God comforted our hearts together, and according to his good pleasure, he brought me home to the wife and children in health and peace, on Thursday the 14th; and on Lord's day the 17th, he brought me and the children together again, in Gower Street Chapel, and the Lord was present with us, and he fed and refreshed us by his word, text (Song i. 3), what a wonder working God, the God of Israel is, and truly

it is so, "He that is our God is the God of salvation," and I speak it to his honour, that he also preserved all those in safety, that were employed in cleaning his house, and also sent the money to pay the workmen, and all expenses (being about £70), in less than three months after it was finished. I thus mention the loving-kindness and the praises of the Lord, Amen.

But he still led me on in his own way, according to his own will, and "I walked in darkness, having no bright shining:" but the Lord was my helper, and he sustained me, and daily ministered to our necessities, the handful of meal in the barrel, and the little oil in the cruise, were often presented to the mind; with the love and mercy of the "Lord God of Elijah," and who I believe without doubting, is my own God for ever and ever, "and he will be my guide over death;" and with the assurance of his love set upon me, I passed on in the valley of Baca, and there I found a well, but the stone being upon it, I could not remove it, that was for Jacob to do. I pondered in my heart, and often wondered where the scene would end, as satan appeared let loose upon me, relative to the ministry of the word; and when he came in like a flood all things appeared inundated, but I had learned by experience that none but the Lord could drive him away, and this I had found also, that it is only himself that delivereth and rescueth, "that no flesh shall glory in his presence, but let him that glorieth, glory in this; that he understandeth and knoweth me, that I am Jehovah which exercise mercy, judgment, and righteousness; for in these things I delight, saith Jehovah."

Not only as things transpired relative to myself, the church, and family; but gloomy scenes would appear, from hearing of the revolutions in the nations; monarchs, and rulers driven from their places, and anarchy superseding these things, the which produced emotions in the mind, and I was moved with fear to address the Lord in the following manner:

"Blessed Lord, I thank thee that though all is confusion among men and nations, and many rise up against thee and thy government in this thy pleasant land, where thy children are brought forth and nourished; yet thou rulest, and by thee thy church is defended, amidst the rage of rebels, deluded chartists, infidels, and devils; O Lord continue thy loving-kindness towards thy one church in this land, and in all lands, and do thou keep us in peace, walking in love, and let all thine enemies perish, and do thou beat down all thy foes before thy face, and also unbelief and mistrust in me; O Lord, for thine own name sake preserve us, amidst the pestilence that is come near, and deliver us from all that despise government, and the powers that be, Amen."

I now with pleasure, record another display of the loving-kindness of my ever gracious God towards me; I had an invitation to go to Rye, in Sussex, to open a "large upper room" for the worship of God, according to his word; prior to this, it had been used for a school-room for the church children, but there had recently been built some new school-rooms, and this was not wanted, and as the friends and lovers of truth, were deprived of their former room by reason of its being required by the railway company, the friends had taken this and fitted it up; I therefore as the Lord directed, responded to the invitation, and on November 1st, I left for Rye by the Hastings train from London Bridge, and the Lord carried me in safety to Springfield Lodge, the house of my very kind friends Mr. and Mrs. Smith, with whom I spent a pleasant evening; and from them I learnt, that the mercy of the Lord had been particularly displayed towards me and his children—that is, the chief priest of the town was very angry at this proceeding, and had called the town-clerk and chief magistrate to aid him, to frustrate the counsel of the Lord. A meeting consequently took place in the Guildhall, when Mr. Smith with others of the trustees of the school-

room attended, "and if God be for us, who can be against us," so it proved, and was found to be true, for the chief priest and *his* counsel came to nought, and the Lord gave me the "opening of the mouth in the midst of the people," and it "was a time of refreshing from the presence of the Lord;" thus satan overshot his mark, and his dupes missed their aim, and I sang, "Hallelujah! for the Lord God Omnipotent reigneth." The Lord brought me home again in safety on Friday, the 3rd of November; thanks to thy name my ever gracious Lord and God, thy word is truth, "My counsel shall stand and I will do all my pleasure;" "I will work, and who shall let it," Amen.

He kept me still in the depth of sorrow, grief, and perplexities, but I was holpen with a little help, and now and then a word from him, would cause hope to bud forth, though every creature, act, and thing appeared blasted; but I was persuaded the thing was of the Lord, to bring me to a position, that I might know how to speak to others in the depths of sorrow; thus the Lord fitted me for the FEW instead of the many; and whilst I had, (and still have) continual testimonies of his blessing his word to the tried and exercised, yet some murmured and left, and even this I received as love tokens from the Lord. The year 1848 being a most peculiar year in my little eventful life, I sum it up with "goodness and mercy have, and shall follow me all the days of my life, and I will dwell in the house of the Lord for ever."

The opening of the year 1849 was ushered in with these words: "In me ye shall have peace, in the world ye shall have tribulation," and these words, as all others that I have heard from the chief shepherd, have been unchangeably true, and I am fully persuaded of the truth of the words of the Lord Jesus; "Heaven and earth shall pass away, *but my word shall not pass away*;" and I also find that it is only in the darkness and depths, that the word of the Lord

in its truthfulness is learned, and thus to be of good cheer, as Jesus saith, "I have overcome the world," and as this is true, so the Lord led me on trembling, fearing, and wondering, and often receiving a sweet reproof from my dear wife, at my apparent mistrust, as she called it; but I trembled on the account of the cause of God, and feared that the things or the acts of others I suffered from, would give liberty to some, "to blaspheme that holy name whereby I was called;" and the Lord knew, I would sooner die on a dunghill, than his precious truths should be impugned.

In passing on from day to day, with heart sorrow, and soul conflicts; my judgment, understanding, and knowledge seemed all gone; all my religion was dead, my experience that I had been so fond of in bygone days had left me, and wave upon wave of trouble succeeded each other, and I again feared my rationality would go; and yet for all this, blessed be my gracious and merciful God, I could not doubt of his love to me, and from the heart did say, "My beloved is mine and I am his, his desire is towards me," and to his honour I speak it, that he hath taught me that to live and walk by faith, is quite opposite to living and walking by natural sight and sense; but living by faith and walking in peace with God, doth not destroy the other, and from hence is the conflict, and thus the warfare—"the flesh against the Spirit, and the spirit against the flesh."

As the month of February, 1849, opened, new scenes presented themselves, which produced an increase of trouble; the daughter's husband returned from Jersey with all his hopes and predictions blasted, and so our burden was increased, as his friends would do nothing for him; sleep almost left me, but the Lord my God rested in his love, nor did his promise fail, "As thy days so shall thy strength be," and now as I look back over the scenes that we have witnessed, I can only in holy wonder say, "What hath God wrought?" "and many O Lord are thy wonderful

works." Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name for ever.

This brings me to notice, that the 15th day of this month, I have been married thirty-eight years; "Bless the Lord O my soul," thus far helped, brought, and delivered, and still continue the blessed of the Lord, in hope of eternal life, "which God that cannot lie, promised before the world began:" and I have and do still wonder, at the gracious love acts of the Lord: so that as expenses increased the word was fulfilled; "He that had gathered much had nothing over, and he that had gathered little had no lack" (2 Cor. viii. 15), and how true that dear word is, "My God shall supply all your need:" for at this time what I needed was brought me by the friends, some by gift, and some by loan; "Bless the Lord O my soul!"

This brings me to say again as before, that if the minds of the Lord's people were more taken up with his love acts, mercies, truth, and faithfulness, whether in providence or grace, there would not be the complaining there is now, with confusion and perplexity; yet it is only the Lord that hath "power over all flesh," and this I have learned, and it is only himself that hath this power, that could say in truth, "I will take heed to my ways that I sin not with my tongue, I will keep my mouth with a bridle" (Ps. xxxix. 1), for as I was kept in those peculiar exercises, with darkness set in my path, and troubles increasing; I had also to learn more of the truth of (James, chap. iii.) for by provocation, the little member was very unruly, and found to be a fire and world of iniquity, "It setteth on fire the course of nature," and well might the Apostle say, "Out of the same mouth proceed blessing and cursing," "My brethren these things ought not so to be," I subscribe to the true statement, *and if salvation and safety were not wholly of the Lord, I should not stand a minute:* but I hint that this I allude to, added sorrow and grief, to my

greatly pained and distressed heart and mind; and I groaned and sighed days and nights before the Lord on the account of it, and satan was soon at his old trade of lecturing, and I seemed to fall before his accusations, and in great bitterness of soul, I cried unto the Lord, and he answered me saying, "Come now let us reason together."

Being thus again humbled before him, by his showing me "the exceeding riches of his grace, in his kindness towards me" (Eph. ii. 7), "I thanked him and took courage," and though I had "fightings without and fears within," yet from my heart in the sweet assurance of the love and faithfulness of the Lord my God, I said, "Though I walk in darkness, the Lord will be a light unto me, for the Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?" and thus with a daily cross and daily strength he led me on.

On Wednesday, April the 11th, according to the will of the Lord, I left again for Rye, and arrived in safety at Springfield Lodge, as before, and on the next day (Thursday the 12th), I preached in the upper-room afternoon and evening, text (Isa. xl. 1, 2), and the words of the Lord "were spirit and life," and particularly to ONE that was present: to thee O Lord I ascribe all praise and glory "for thou only art worthy" my most glorious Lord, and thou didst bring me home in safety, Amen.

It would be refreshing to my soul, by the renewed remembrances of the Holy Spirit, to note down in enlarged detail, the variety and the various things, that the Lord supported me under; and the manifold mercies extended to me, to counteract manifold temptations, and much tribulation; and in and through all things, I found the word of the Lord true, "I the Lord do keep it, I will water it every moment lest any hurt it, I will keep it night and day" (Isa. xxvii. 3), and I found it, and have for many years, that

"It is not in man that walketh to direct his steps" (Jer. x. 23); and I believe that all events that transpire, and every thing that a child of God hath to pass through; is in strict accordance with the purpose, oath, and promises of the HOLY ONES; the faithful God: and I feel assured, that both through water and fire, darkness, and crooked things; not one thing touches love-union, blood-relation, or the grace standing of the believer in Christ, "Because as he is, so are we in this world" (1 John iv. 17), there is no possibility of speaking out, or writing the innumerable mercies of the Lord, but blessed be the Lord, I still find that his mercies overtop, and go beyond my miseries, troubles, and afflictions, whereby he endears himself to me, strengthens my faith, and increases my confidence in him, and I think, yea believe that it is far better to "suffer affliction with the people of God," than to possess, heaven without Christ.

I now to the praise and honour, of my ever-loving, kind, and indulgent Lord; say it is of his mercies, that I am not consumed, and it is himself according to his good pleasure, that hath brought me to this day, Monday, April 23rd, 1849, it being my sixty-second birth-day, and I can freely say, as Jacob did, "God which fed me all my life long unto this day" (Gen. xlviii. 15), and "Bless him O my soul!" he will preserve me from all evil, "guide me with his eye, and preserve me unto his heavenly kingdom:" there is a peculiar consolation to, or in the heart and mind, to be enabled to call God to record on the soul, *to the truths I have stated*, and do now state. *Should they appear to the church in print, as my first part*, I trust some of the Lord's children will be comforted, and with me thank God and take courage; and although he, or she may not be led on, through such darkness, temptations, afflictions, trials, &c., as the one that writes these heart feeling things; yet as sure as any one belongs to Christ, so sure will they find *a daily cross, and daily strength, with coldness*

of affections, darkness of mind, fiery darts, contraction of heart, and "when I would do good, evil is present;" although at the same time, "more than conquerors, through him that loved us," "and grace reigns through righteousness, unto eternal life by Jesus Christ our Lord," (Rom. v. 21), the experience, belief, and knowledge of these most precious truths, constrain a poor sinner to say from the heart, "My Lord and my God."

I now record, another peculiar love act and favour of the Lord; on Wednesday morn, May 16th, 1849, a quarter before 10 a.m., I left the station at Paddington again, for Plymouth; and through the tender mercy of the Lord, I arrived in safety, and I preached the same evening in Trinity Chapel, having travelled 250 miles: this is wonderful to me, but it is the Lord's doing, and all things are possible to him; the Lord enabled me to stand before his people nine times, and I closed on Wednesday eve, the 30th, and on Friday, June 1st, I left Plymouth twenty minutes after 10 a.m., and my ever precious Lord brought me home in health, peace, and safety, at 6 p.m.; "I will bless the Lord at all times, and sing of his mercies for ever."

But the same path remained for me to walk in, with great darkness of mind, and perplexities, and a daily cross, and I was constrained often to say, amidst and through the darkness, sorrow of heart, and anguish of soul; "Thy ways O Lord my God are past finding out," but it is "thy strength that is made perfect in weakness;" and this O Lord thou didst fully prove, on thine own day June 10th, when I felt as if I should be stopped, and not be able to preach; but O thy compassionate heart, and the bowels of thy tender mercy were made manifest to thy weak and trembling child, my ever gracious Lord and God; thou didst frustrate the tokens of liars, and the old one, *and one in combination with him;* and didst help and bless me, O my God. With

such conflicts, great darkness, many afflictions, and manifold temptations, the Lord in wisdom led me on, yet I was often almost ready to use the words of (Jer. xv. 18, xx. 7), but I believed what I passed through, was lest I should he exalted, by the wonderful displays of the mercies of the Lord, in his gracious dealings relative to Gower Street Chapel.

Here I remark, at this time I had a legacy left me by a Mrs. P—hy, £134, but all these things were embittered, and on every thing was written, "no trust here:" another child of God, in oneness of heart with the preceding, fell asleep in Jesus, a Mrs. S—rs, and she left me £10; and thus the Lord wrought, and enabled me to pay the £150 I borrowed to make up the payment for the house at Ampthill Square: both of the preceding spoke sweetly and according to the truth, concerning Jesus the Son of God. In this way the Lord dealt bountifully with me, and those he hath given me, but as yet I am not perfect, in acting in accordance with the word of the Lord, "having food and raiment, therewith to be content:" Blessed be thou Lord God of Israel, *the last Saturday night of time will soon come, and an eternal Sabbath will then be fully opened, in eternal light and glory; for this I long, yet through all my chequered scenes "wait till my change shall come."*

But I still had peace with God, and was kept by him amidst fightings without, and fears within, and also the ravages of the pestilence, and the *troublesome moveables;* but just at this time another thing took place, which was to make the cross still heavier, and I mourned in my prayer, and was vexed, and from this and other things that "pertain to life and godliness," I cried unto the Lord, "make haste to help me, O my God," "hath the Lord forgotten to be gracious," "but I said this is my infirmity," thou O Lord, my God, "abidest faithful, thou canst not deny thyself."

On September 20th, my daughter with her children, left our house for No. 4, Orange Row, Kennington, to make the cross more heavy; yet the Lord continued to give us daily strength, and daily mercies, and to give me a little relief. In love and mercy he carried me on Wednesday, October 31st, to Rye again, to speak to the people, and on Friday, I returned in safety. One thing I do declare, that I never found the Lord unmindful of his promise, though I have foolishly thought him slack concerning it, and I have often heard him say, "O fools and slow of heart to believe," &c.

On Thursday, November 15th, it was a thanksgiving day, for the removal of the cholera, I preached morning and evening, and it was a time of refreshing from the Lord; how wonderful are his works and ways, so that I with others could say with (Ezek. ix. 8), "while they were slaying them, and I was left," several were taken from among us, who were enclosed in "Blessed are the dead which die in the Lord:" this is the unalterable mercy, that whatsoever the affliction may be, plagues, pestilence, or burning, we are the Lord's; it is a dear truth to know, that "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's, for to this end Christ both died and rose," &c. (Rom. xiv. 8, 9), and blessed be the Lord, it is on the ground of dear relation to him, we have what we have, and pass through what we do, but he will bring us through all, and let us know the truth that "The eternal God is thy refuge, and underneath are the everlasting arms;" and in the closing up of the year 1849, I can truly say, innumerable mercies have been manifested, "and hitherto the Lord hath helped me."

Having passed into the year 1850, according to the will, and pleasure of my gracious God; so my troubles, and the body of this death accompanied me, nor do I think I should be fit to live on earth with-

out these, and such like things, however painful they may be, that the following may be learned in heart experience, "O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps" (Jer. x. 23), and as this and similar truths become familiar, so also there will be an intercourse with the Lord by prayer, and supplication, "casting all care upon him," and as it is written, "trust in him at all times ye people," &c. (Ps. lxii. 8); and in conjunction with these truths, amidst and through darkness, crooked things, and heart sorrow; I often heard the following spoken, "My counsel shall stand, and I will do all my pleasure" (Isa. xlvi. 10), and I have found, that his counsel and pleasure run through the depths of trouble, fiery darts, great exercises, and much sorrow, "but out of them all, the Lord hath, and will deliver."

Another part of the Lord's way opened, and the prospects appeared good, and it was hailed with pleasure by myself and wife; that was, on Thursday, January 17th, I left home with my youngest daughter, Rhoda, for Plymouth, it being arranged for her, to be in the shop with her brother and wife; but this was a short lived pleasure; on Friday eve I stood in my old Bethel, Trinity Chapel, and spoke to the people from (Eph. ii. 1), and continued until Wednesday eve, the 30th, and on Friday eve, February 1st, the Lord brought me home in safety; and the Friday morn next, I received a requisition from the church at Trinity Chapel to return to them, to finish my course with them, "in preaching peace by Jesus Christ;" but to this I could not accede, being the Lord's servant, and not at my own disposal.

On Friday 15th, thirty-nine years of mercies have passed, since we were married; although we appear deeper in trouble now, than we did last year; the business of my daughter, and her husband, at Orange Row, had failed, and which incurred for me a debt of £150; this constrained me to appeal to my friends, to

lend me the sum to pay the debt: some lent, and some gave, and all the debts were paid; may the Lord grant his blessing to my friends for their kindness: "Bless the Lord, O my soul;" it is to me very blessed, to "remember all the way the Lord my God hath led me, and fed me, all my life long;" and at all times, and in all states to say with Job, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

At this time, I had the affliction again in my foot and ancle, and the influenza very troublesome, and I found, whether I had great faith or little faith, I could not manage matters, but I could and did cry unto the Lord, and he heard my cry; but in this affliction I had an exercise to learn afresh, what in part I had learned before, "to which of the saints wilt thou turn?" (Job v. 1): and it is a sure truth, though I cannot say I am perfect in it (Phil. iv. 11), "For I have learned, in whatsoever state I am, to be content," and it was, as the Lord brought me into many afflictions and great tribulation, that he was teaching me for the benefit of his tried, tempted, and afflicted ones; that "his grace was sufficient for me, and his strength made perfect in weakness:" and as I passed on through much tribulation, he helped me and gave me strength, and a door of utterance, to speak his word.

The gracious Lord still led me on according to his eternal purpose, with manifold temptations, trials, and afflictions; to show me more abundant mercy, that I might speak boldly to his people, that there was "nothing too hard for the Lord;" and that, "he was with us in all places," and that in this way we were taught the truth of his word, "I will never leave thee nor forsake thee, so that we may boldly say, The Lord is my helper, I will not fear, what man shall do unto me." It is a choice mercy to have the mind stayed upon the Lord, looking unto him for all things, and trusting in him at all times,

and in confidence in him, the faithful God to say with Job: "Though he slay me, yet will I trust in him," and in this way we honour the Lord, "with our substance, and the first fruits of our increase," and this I think, is *faith and hope in God*; and there was another truth the Lord confirmed me in, that as he in love had made me a vessel of mercy, and had called me to be his servant, so I lived and passed through these things, "for the master's use" (2 Tim. ii. 21); and I will bless the Lord at all times, and give thanks for all things, "for he is my life and the length of my days."

Through the tender mercies of the Lord, I passed on from day to day, with many and continual afflictions, yet I had faith and hope in God, and "though my flesh and my heart failed me, God was the strength of my heart, and my portion for ever," and I was helped to speak his word faithfully, and the children were comforted, and "bless the Lord O my soul!" I still found, that however painful things were, "that the eternal God was my refuge, and underneath are the everlasting arms;" and to him be all honour and praise, being preserved *in him*, and kept *by him*, to see my sixty-third birthday, April 23rd: and here I pause, to ponder over the Lord's love and mercy, and by the renewed remembrance of the Lord the Spirit, remember all the way, the Lord my God hath led and fed me and mine: "and nothing hath failed of all the Lord our God hath promised, all is come to pass, even unto this day."

On Thursday, 25th, my ever loving and gracious Lord carried me in safety to Rye; on the 29th, I preached in Bethesda Chapel, Jamaica Row, Bermondsey; and on May 23rd, morn and eve, I preached in the little meeting house at Wing; and in this way as well as preaching at Gower Street, the Lord was pleased to draw off the mind and thoughts, from the chequered scenes I had to pass through, whereby I learned that he reigned and ruled, and he gave me

the assurance amidst increasing gloominess, that the end would be blessed.

On June 1st, the Lord brought home my daughter from Plymouth, hereby I was constrained to acknowledge, that the footsteps of the Lord being in the deep, I could not trace them; yet I believed my times were in his hand, and my desire was to lie passive, and to be kept from murmuring: the Lord's dealings with me continued marvellous in my eyes, and I found continually, "that it is not in man that walketh, to direct his steps;" biting one another and discord among the professing children; and women desiring to rule, and many threats were issued at this time, but the Lord kept me steadfast, to declare his truth; and after awhile the tumult ceased, and some left; so we went on again in quietness.

I here remark, that when in Zion, satan did not appear to provoke to jealously as in Gower Street; nor did the envy of the people appear so conspicuous (if it existed); but there was a needs be for it, lest I should think more of the creature than of the Creator, my glorious Redeemer; some backed themselves out with lies, and so left, and prejudiced the minds of others to leave, "but the Lord maintained the cause of the afflicted, and the right of the poor," and he kept me looking unto him, amidst strife, contention, and the scourge of tongues; "and the peace of God ruled in my heart," and he gave me the opening of the mouth to speak his word, though some of the people raged, and "said all manner of evil of me falsely," for the Lord's sake: I can only hint at things, for to give a full detail, would fill a folio volume.

I now observe, two years have passed this day August 10th, since the Lord brought us to this house, No. 18, Ampthill Square; manifold have been the mercies, great hath been the goodness of the Lord, and numberless have been his blessings; they have

abounded above and beyond all our trials, afflictions, temptations, and sorrows; and though wave after wave has followed, yet we have found, that "safety is of the Lord," "He measureth the water in the hollow of his hand, and holdeth the wind in his fist."

It was the Lord's good pleasure to keep me from day to day, taking up the cross to follow him; sometimes the heart would overflow with sorrow, at other times with joy, *and I have thought my troubles were ended;* but in the midst of these prospects, I have heard the words, "This is not your rest, you have long enough compassed this mount, turn ye northward." September 15th, 37 years have passed since the Lord made me alive, to feel my sinnership, and when I first in reality, cried to God for mercy; and in his set time he demonstrated his word in my heart, "I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more;" this I believed and still do, and rejoice that the word of our God shall stand for ever, and I bless the Lord that nothing hath, or can erase one letter of that dear truth; and I add, to the praise of his glory, that the Lord led me, fed and upheld me, amidst all passing events: for in the month of November, great anxiety was manifested, on account of the pope making a cardinal and bishops for England; many petitions against it were signed by thousands, but nothing altered the mind of the pope or his adherents, the titles remained, and "The wicked shall do wickedly, and none of the wicked shall understand," and the words of the Lord Jesus are unalterable, "Upon this rock will I build my church, and the gates of hell shall not prevail against it," bless the Lord O my soul! he reigneth, although satan, the pope, and men are combined against him.

Darkness still was in my path, but I had light in the Lord, and himself to me is the light of life: the month of December was a time of much perplexity, and much anger was manifested in the church by

some, but in due time their clamour ceased to be heard, but the Lord had something in store for me; for on Monday, the 16th, the influenza laid hold on me, and the poor frame was violently shaken, and the affliction to me in feeling was heavy; my strength left me, and I was confined to the house from Tuesday eve, the 17th, to Sunday morn, the 29th, I then went to chapel in great weakness, and spoke a little of the words, "What think ye of Christ?" and I was holpen with a little help, and so again in the evening: O how kind and indulgent my gracious Lord and God was to me, the mind was kept in perfect peace; although too weak in body to go to chapel in the week. It is blessed to have right thoughts of Christ, to think of his loving-kindness, his tender mercy and the bowels of his compassion; and not only so, but of him as my God and Saviour, and that "he is touched, with the feeling of my infirmities;" "and in all our afflictions he was afflicted," and to touch a member of his body, is to touch the apple of his eye: pause my soul, to ponder over the tenderness of his heart, and his unchanging love; so by him, I was brought through my affliction, and in safety to the end of the year, and all was well: and to the honour of my gracious Lord I write it, that I have been indulged with more tranquility of mind, and less of the fiery darts of the devil *in bodily afflictions, than when in health.*

The year 1851 opened with great weakness of body, yet on January 5th, Lord's day morn and eve, I spoke again of "What think ye of Christ?" the Lord helped me, and it was a day of mercies; and thus he led me on, and "out of weakness I was made strong," and the Lord supplied all our need, but with a daily cross, yet abundant mercies, and his eye was over us for good, and though I had to walk in the path "that no vultures eye hath seen," yet as my day, so was my strength, and the Lord daily loaded us with benefits.

As it would be a repetition of the same things, to go into a detail; I only add, that the Lord was mindful of his covenant, and his word, "O Israel, thou shalt not be forgotten of me;" and I now note down my 64th birthday, April 23rd, and thus far, "goodness and mercy hath followed me;" and I add, in the sweet assurance, of the love and faithfulness of the Lord my God, that it shall follow me all the days of my life, and "I will dwell in the house of the Lord for ever."

Wednesday the 30th, I went again on an errand to Rye, and spoke of him; I believe it is the sweetest employ upon earth "preaching peace by Jesus Christ; he is Lord of all," it causes a forgetfulness of sorrow, trouble, grief, and pain, the joy of the Lord being our strength, and Christ our all and in all: on the Wednesday eve, July 2nd, I preached in Wilderness Row, and on the evening of the 9th, I preached in Providence Chapel, St. George's Road; thus the Lord employed me, at this time. On Friday eve, the 25th of July, I was again taken very ill, and I felt as if drawing near home, sweet home! I was soon prostrated, but happy in the Lord; yet according to his will and pleasure, he kept me alive, and strengthened me to speak of him again to his people: blessed Lord, thy love to me was and is wonderful, and thou only art worthy to receive honour, praise, and glory.

On Wednesday morn, August 13th, I left again for Plymouth by express, and by the good hand of God upon me, arrived safely at 32, George Street, and found the children well: and I preached in Trinity Chapel the same evening, with life, light, and liberty, from (1 John v. 8), "and the power of the Lord was present to heal, and the joy of the Lord was our strength," and so it continued with peace, and the Lord stilled the tongue of the enemy, and to me and many besides, it was a peculiar time of blessedness; and how true the word of the Lord is

"when he giveth quietness who can give trouble;" and it is a truth, that in all my visits to Plymouth, I did not experience such tranquility and calmness, as I did this time, and I believed and said, it was a prelude to something, which was soon made manifest; as shortly after a wall of water was built, that I could not go through nor step over; and thus I was shut out of my once Bethel: many clave to this water system, and the person, fulness, blood, and salvation of Jesus the Son of God, stood in abeyance to the ordinances of men; the which became the Alpha and the Omega; but I will rejoice in the God of my salvation, who is the Alpha and the Omega, to his body the Church; and while I live and have any being, "I will sing the Lord liveth, and blessed be my rock, and let the God of my salvation be exalted," I say nothing against baptism *with water, according to the Scriptures;* but I have not seen in all the book of God, a word from the mouth of the Lord Jesus, to or for, any one to be baptized *in* water.

I only hint at this and add, that the Lord kept me "preaching peace by Jesus Christ," and in perfect peace "with the mind stayed on him;" and I closed on Tuesday eve, September 2nd, and on Thursday the 4th, the Lord my God brought me home in peace, and I found all well: What a wonder working God the God of Israel is, he hath his set time for all his doings, "and he worketh all things after the counsel of his own will," "and I will extol thee my God O King," thou hast dealt bountifully with thy servant O Lord, and preserved him from all evil, and gave him a door of utterance to preach "the mystery of Christ."

The Lord continued daily to load me with his *benefits, whether for comfort or sorrow,* darkness or light, things crooked or straight; and in love he constrained me to cast all my care upon him, for he cared for me. October 29th, I was carried again to Rye, and the Lord was precious. The second week

in November, I had another attack of the influenza, but God was and is the strength of my life.

I now pause at the threshold of the year 1852, to ponder over mercies past, and say "What hath God wrought?" "and it is of the Lord's mercies, that I am not consumed." I little thought on January 11th, it being our fourth anniversary, what the Lord had in store for me; yet in the development of it, there was neither wrath nor anger, nor was it punishment for sin, but loving correction or chastisement, and so I received it; and I found the bowels of the tender mercies of the Lord opened, and extended unto me, and "my mind was kept in perfect peace, stayed on the Lord;" we had daily mercies and daily strength, and so we passed our forty-first wedding day, and I can truly say, nothing hath failed of all the Lord hath promised, all hath come to pass: and it is no small mercy to be a witness for the Lord, relative to his word, concerning daily strength, daily bread, &c., and "having food and raiment, to be content therewith," and the Lord hath said, "I will never leave thee nor forsake thee, so that we may boldly say the Lord is my helper, I will not fear what man can do unto me."

On Sunday, March 14th, I felt very unwell, and on Monday I grew worse, and in the eve I felt a choking sensation; but a draft of cold water eased me, but I increased in weakness, and the body appeared sinking under the affliction. On Lord's day, the 21st, I went to chapel and stood up to read, pray, and speak to the people; but it was with great difficulty, through much pain and weakness; but the Lord helped me: yet I became so exhausted that I could not go in the evening, nor on the Tuesday following, and the affliction with pain in the body seemed to increase through the week; yet my heart and mind were comforted and tranquil, and the Lord in tender mercy carried me to his house again, on Sunday morn and eve, the 28th, and on Tuesday eve.

But in three days after; my right side was benumbed, and the sight of my right eye darkened, and my memory forsook me, and the scriptures appeared to be gone from my mind, yet nothing touched my life in Christ, nor invaded my peace with God; but as a creature, I appeared a wreck and unfitted for the service of God. In compliance with my wife, children, and friends, a physician was called in, and he prescribed for me, and no doubt it did me good; but two days afterwards I had a sweet and gentle reproof, that I felt very sharply (2 Chron. xvi. 12), "He sought not to the Lord, but to the physicians;" but I suffered long in this affliction, and became very weak, as nothing seemed to nourish me, and the side being quite paralised, and the right eye darkened, I got confused in reading, and was prevented from writing; yet to the honour and praise of my kind and gracious God, I write it; he kept my heart with living desires, flowing out to the Lord, and sweet incomings of streams of love, grace, and mercy: I would sooner, yea, rather pass through a sea of affliction, and have the presence and savour of the name of the Lord my God, than to have my house full of silver and gold: precious Lord Jesus! thou art my portion, my strength and my song; and thou art Jehovah Rophi, "I am the Lord that healeth thee:" I learned afresh what it was to die daily, and "Bless the Lord O my soul;" I was ready to die; I became so exhausted and with increasing weakness, I felt as if my labour of love for the saints was nearly ended; but nothing could hinder communion with my ever kind and indulgent Lord and God; and I find it heart warming now that I write this, "to remember all the way, the Lord my God hath led and fed me."

On Sunday eve, April 25th, the weakness so increased after the Lord brought me home from his house, that to appearance my life was going; as I lay before the Lord, desiring to know his mind and will

concerning me; my own Mary seeing me in such a state of weakness, desired me to take a glass of stout, but not having drank any malt liquor for nearly four years, I feared; but the wife prevailed, and the husband yielded, as *he* did in *that* garden, before there was any affliction or disease; and afterwards I thought and said, it was a blessing from the Lord, as I felt strengthened and refreshed for the time, yet there remained a langour and a continual drowsiness, but the animation and the heat of my leg and arm began to return, and I was holpen with a little help, and although my memory did not return, and I often could not quote a scripture; yet I knew and believed that Jesus the SON OF GOD was my life and my salvation, and I felt pleasure to say with Paul, "*I die daily.*"

The first week in June, the tabernacle was very shaky, and the sight very dim, but the Lord was so gracious unto me in the pulpit, when speaking of him, that I forgot myself and my afflictions: thus with alternate feelings and changes, but with continual mercies, and in an unchanging love in the Lord, he led me on from day to day, and often indulged me "with the kisses of his mouth," that my heart would "burn within me as he talked to me by the way, and opened to me the scriptures:" and although my weakness of body often appeared to increase, yet again I was strengthened.

On August 18th, Wednesday morn, according to the will of my gracious Lord and God, I left again for Plymouth, for a little change, and the Lord preserved me from all evil, and communed with me by the way, and I arrived in safety; and after taking refreshment with my dear children, at 32, George Street, we went to the chapel in Ebrington Street, where the Rev. H. Bulteel preached, and I spoke to the people from (1 John iii. 1): the reason of my preaching in this place, was as I have already stated, there was a water wall called immersion erected at

my once Bethel, so that I was shut out; I, with many of the people, esteemed the kindness of Mr. Bulteel and his people, in granting us the chapel, and blessed the Lord on their behalf, and I remained speaking in the name of the Lord, and closed on Tuesday eve, the 31st, having stood before the people nine times: and here again, the Lord proved to me that his ways were not my ways, as I thought that my walking on the Hoe in the pure sea air would soon have restored me, but the first, and only walk I had there during my stay, appeared to unnerve and weaken me so, that I only *walked out* to see two friends, *and rode* to see another, all the time I was there, and I was obliged to ride to and from the chapel: but many friends came to see me as before, and we talked together of Jesus, and we had "times of refreshing from the presence of the Lord," and his word was precious: on Thursday, September 2nd, the Lord brought me home in safety, and I found all well, "and willingly I utter the memory of his great goodness, sing of his righteousness, praise him with joyful lips," and will ever bless him.

I here mention the loving-kindnesses of the Lord, relative to my elder brother John, who was in Christ before me; he was the first I spoke to concerning the Lord's goodness and mercy manifested towards me, and of which I repented afterwards, believing I was an hypocrite, and not a new creature in Christ; this caused me to cry to the Lord, that he would decide the matter, and bless him so he did, and told me, he loved me and had saved me: it was in this brother's house I first spake in the name of the Lord, January 12th, 1817; he died in the Lord, and ceased from all pain, grief, and sorrow, September 25th, 1852, past eighty years.

I here add another display of the Lord's mercy towards me, relative to my being in London, or coming here at the first; in opening the heart of his servant, John Main, Esq., who took Zion Chapel,

Waterloo Road, for me to preach the glorious gospel of Christ in: he paid for the repairs, cleaning, &c., and was responsible for the rent; he had a long illness before his death took place, and I visited him daily, and read and spoke to him of "Jesus and salvation," in which he delighted; and although his faculties failed in natural things, yet being spiritually minded, in old age he was fat and flourishing, and the Lord kept him "in perfect peace, trusting in him;" he fell asleep in Jesus, October 1852, leaving an afflicted widow, with whom also I have had communion.

After my return from Plymouth, I became subject to much languor: but the Lord enabled me to go on "preaching peace by Jesus Christ, he is Lord of all," and I concluded, that my great debility was the effect of my former affliction; but I now believe the hand of the Lord was in it, to prepare me for another display of his love and tender mercy, and to give me a fresh proof of the truth of his word, "I have chosen thee in the furnace of affliction, for my name sake," and he was pleased to put me into love's furnace, a little deeper than I had been before, but himself was with me, according to his promise, and "underneath were his everlasting arms."

We are told by the spirit of wisdom and revelation, that afflictions do not arise out of the dust, and "many are the afflictions of the righteous, but the Lord delivereth *him* out of them all," there is no chance, attending the things that pertain to life and godliness, and on this wise it came to pass: on Lord's day morning, November 21st, 1852, when in the pulpit at Gower Street, after reading the word and praying; I felt some very sharp pains darting through the head and great giddiness; I cried unto the Lord, and he helped me to speak his word, and as my heart was comforted and the mind animated, the body with its affliction was forgotten; but afterwards when I got into the air, as I could not walk alone, the pain and

giddiness again came on, so that I had to hold by the arm of my son William, who with his wife were with us at the time: after partaking of my dinner, I withdrew to my room, and soon sickness came on, and continued more or less for twenty-two hours; my sight again failed me, and all upright things appeared flat, and those standing around me seemed to me lying on their backs, and I feared I should fall upon them; such was the change in feelings and sight; and as in this, so in, or concerning things that are eternal; I have formed wrong judgments, *from sight and feelings*, rather than judging from *knowledge*, and "accounting him faithful, that promised;" my strength failed, and my children carried me to my bed, and a doctor was sent for, who when he came ordered cupping, which was done, and sixteen ounces of blood were taken from me, which relieved my head, and the deadness that had taken place in my right leg and arm; yet three days elapsed before things appeared upright, and three weeks before I could see to read again.

But the Lord was very gracious unto me, and "kept my mind in perfect peace, stayed upon him," and he continued "to commune with me, from above the mercy seat:" and the following words were for days and nights predominant in the mind, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever;" and I rejoice in the Lord, that whatever changes or fluctuations I may be the subject of, nothing can alter the truth of the words, nor deprive me of their consummation, though their savour and sweetness have receded; yet the Lord had other words for me to experience, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee," "Trust ye in the Lord for ever, for in the Lord JEHOVAH, is everlasting strength" (Isa. xxvi. 3, 4): these holy truths demonstrated by the Spirit, I found, and still find, to pro-

duce communion with the Holy Ones, the Father the Son, and the eternal Spirit; and "these three are one."

I continued many days very weak, with pain of mind and sorrow of heart, in addition to my bodily affliction; and that was caused by Mr. B—'s remarks, who was supplying for me at Gower Street, on reading (John i. chap.), by substituting the word *in*, for *with* (verse 26, 31, 33), this was on Lord's day morning, November 28th, and which he did designedly, in favour of *immersion:* up to this time I was never brought acquainted by him that he had been baptized, or that he held such a sentimental notion, I reproved him by letter, and also face to face, but what will not sentiment lead a man to say and do, even to deny the testimonies of God, which are true, and embrace the creed and doctrines of men; it *is an unalterable truth*, that our most glorious Christ did not at any time, command any one to be baptized *in* water, that is to be immersed; and these words used by the Baptists, to me bespeak a truth more blessed than baptizing *in* water: "Baptizing them *into* the name of the Father, and *into* the name of the Son, and *into* the name of the Holy Ghost."

I only hint at these things in the love of the truth, and I add, that the Lord heard my cry, and I was holpen by him, and strengthened and carried again to his house of prayer, on Lord's day morning, December 3rd; I rode to the chapel, and was helped into the pulpit, and also down again, and I spoke to the people about forty minutes; but I could not see to read the scriptures, nor could I discern the features of the people, and this continued for several weeks; but the Lord was very gracious, kind, and indulgent unto me, and the heart was warmed, the mind animated, and Jesus and salvation were very precious; thus the Lord led me on, preserved me, and helped me, with a little help; and I found his presence better than life itself with earthly things.

The Lord led me on and fed me, but did not restore health unto me; for on the first week in April, 1853, I was constrained to call in the doctor again, being so very unwell; but the Lord enabled me to preach his glorious gospel: and in his love and pity, he hath this day brought me to the age of sixty-six years, April 23rd, 1853, and this according to his eternal purpose, love, and faithfulness; "and having obtained help of him, I still continue" "*preaching peace by Jesus Christ, he is Lord of all,*" and though I am not worthy of the least of his mercies and his truth, "yet he daily loadeth me with benefits," and of him I freely say, "The Lord is my portion saith my soul, therefore will I hope in him."

After a long series of afflictions, troubles, and exercises, that arose from another quarter, so that we often were at our wit's end, and wondered how the expenses could be paid: my daughter's husband before alluded to, who had long been ill, and was visibly in a consumption; desired to be removed to Ringmore near my native place, as he thought the change of air would recover him: accordingly he went with wife and the youngest child, and there he died, August 26th, 1853, and was buried, and our daughter was left a widow with five children, the oldest only nine years old, and the youngest a few months; but the Lord had so ordered it that she had a father and mother to receive her, and the children into their house, where they had been received before in the time of need; these things gave an activity to prayer and watchfulness; and being encouraged by the word of God, "to ask what ye will in my name," so amidst and through many sleepless hours, I wrestled with the Lord in prayer and supplication, and said as Jacob, "I will not let thee go, except thou bless me:" But the Lord's way of deliverance was not as was expected by us, as the eldest daughter sickened and died on Friday, September 9th, 1853, the second daughter died, January 28th,

1854, and the third, who wasted to a skeleton, died the next morning, Lord's day, January 29th.

Thus the Lord kept the way open for prayer, raised up friends to minister to us, to pay the expenses of the funeral, &c., and to pay in part some outstanding debts; thus in judgment, the Lord remembered mercy; but I had great searchings of heart, with exercises of the mind, and groans, sighs, desires, and prayers to the Lord, that he would arise and appear on our behalf, and make his way plain before our face, and not let us sink into debt, and not be able to pay it; although I knew and believed, there was nothing too hard for the Lord, yet as heretofore the trial of faith must be experienced, and the Lord the author and finisher of faith, prove again, "that he abideth faithful, he cannot deny himself:" the clouds appeared to gather and increase in darkness, and blackness; and satan with his engines of war against Christ, was very active, trying to generate hard thoughts against him, my ever loving friend, and blessed provider; but my heart was kept soft in pensiveness, and I was looking with godly sorrow, believing he would make a way for our escape.

On the afternoon the first grand-daughter was buried, I took the two grand-sons into the Regent's Park, and I sat praying to and musing on the ways of the Lord, and wondering how and when the scene would end, for to be in debt and not able to pay hath often pained me, fearing that the cause of God and truth would be evil spoken of, but as I cried unto the Lord in the silent outpourings of my heart before him, I heard his voice with power saying, "The silver is mine and the gold is mine," and again, "Fear not to go down into Egypt, I will go down with thee, &c.," "And I will also surely bring thee up again" (Gen. xlvi. 3, 4), I said, Lord it is enough, and as heaviness in the heart had made it stoop, so now the good word made it glad, and sorrow and grief were

turned into music and dancing; none know the reality and blessedness of these things, but the Lord's living witnesses of his love and power; and I record this to his honour, and for the encouragement of his tried ones, that may read it: and it came to pass that he made a way for us, by sending help by some we knew, and some we knew not: thus the God of Israel is he that doeth wondrous things, and "they that trust in the Lord, shall be as mount Zion, which cannot be moved, and they that wait upon the Lord shall not want any good thing;" I have often said and still believe it, that whoever watcheth for, and waiteth upon the Lord, will not be disappointed of the Lord's watching over them to do them good, and waiting to be gracious unto them.

Thus opened the year 1854 with manifold mercies, with the widow left and her two sons with us: but the Lord appeared on the behalf of John the eldest, for as his father was a freeman of the city of London, and the citizens having built a new school house at Brixton, for the education of the orphan children of such; he was admitted to have his education with food and raiment; thus our God made it manifest in this way, that he is a "father of the fatherless, and a judge of the widow," Hallelujah!

I again mention the loving-kindness of the Lord, in bringing to light his mind and will, by things even contrary to the desire of myself and others of his children; and in this, as in ten thousand instances, the word of the Lord is fulfilled, "I will work and who shall hinder." An increasing decrease was taking place in the congregation in Gower Street Chapel, and I desired the friends to notice it, as I thought it pointed to the door, and intimated to me a removal. One friend said to me, what would you have us to do? I said I wait for the Lord to make his will known, *for at this time I had no thought that I should* leave Gower Street: I daily cried unto the Lord to make his way plain before my face, and that he would

hold up my goings in his path, and keep me from doing anything contrary to his word, and to live "casting all my care upon him, for he cared for me."

The Lord led us on and fed us, and brought me to my sixty-seventh birthday, April 23rd, 1854; and it being the Lord's day, I stood before the people with pleasure and comfort of heart, and preached unto them JESUS THE RESURRECTION AND THE LIFE, he being the Almighty speaker, and the fulness of the word spoken (Isa. xli. 10); his sweet "fear nots," "I wills," "verilys," &c., have been and still are refreshing to my heart and mind; and in this way he "The friend of publicans and sinners" endears himself to us, and we become familiar with him: and "come up from the wilderness leaning upon him," and "find his grace sufficient for us, and his strength made perfect in weakness."

I cannot refrain from noting down in this place (as the memory of the just is blessed), my gratitude to the Lord for his love and mercy, in *taking to himself* the purchase of his blood; Mrs. Caroline Ball, the last of the children of the late Dr. Hawker, on Friday, May 26th, 1854; she was a woman greatly indulged by the Lord, with joy in God through our Lord Jesus Christ; she was a sincere and very kind friend unto me for Jesus' sake, and we wrote to each other concerning Jesus and salvation for above thirteen years; she had a knowledge of Christ according to the scriptures, from her youth up; but that, the Lord seemed to take away, and she frequently hath told me she was only an hypocrite in Zion, but this I could not believe; and after a while the Lord confirmed her to the contrary, one Lord's day morn, in Trinity Chapel, when I read for a text, "The eternal God is thy refuge, and underneath are the everlasting arms," the Lord read it into her heart, the snare was broken, and she was delivered, and from that day forward the scripture was like an anchor to her heart and mind, and she thereby out-rode all

storms, and at the last she "fell asleep in Jesus, to be for ever with the Lord."

In July, the Lord carried me again to Plymouth to speak of him; this I did on Friday eve, the 7th, Lord's day, the 9th, Tuesday eve, the 11th, and Friday eve, the 14th; and be it remarked that as some change had taken place at Trinity Chapel, I was permitted to stand there again as before, on those times just mentioned, when I removed to Ebrington Street Chapel, and stood before the people on Lord's day, the 16th, and I closed on Wednesday eve, August 2nd: again I say, *I had not then a thought of removing from London, the Lord is witness, although the contrary has been stated;* many of the friends expressed their earnest desire for me to come back to them, but I could not give them the least encouragement: "Great and marvellous are thy works O Lord, and that my soul knoweth right well," and as days passed with abundant mercies, I had also to learn more of the deceitfulness of men, and to be a witness again, that the creature will work iniquity, and practice hypocrisy, uttering error against the Lord.

On Wednesday, November 1st, the Lord carried me to Rye once more, to the house of my very kind friends Mr. and Mrs. Smith; I stood before the people on Thursday afternoon and evening, and was brought home again in safety: I still had great searchings of heart, with strong desires and prayers to God, that he would incline his ear unto me and shew me his way and mind concerning me, for as yet I knew it not, although the chapel was getting more empty; but I have learned since that this was the way the Lord designed to remove me, and it is still marvellous in my eyes.

I again at this time received another invitation to return to Trinity Chapel, signed by four of the deacons; I pondered this over with other communications, and wrote an answer, when the correspondence ceased: "But the Lord worketh all things after the counsel of his own will;" *and on the morning of*

November 24th, the Lord opened his mind to me on the subject, and by again bringing the words with power "Fear not," &c., which settled the matter. It had been talked about, and said for some time past, that I was about to leave Gower Street Chapel, but to all these rumours I had publicly, from the pulpit, given a contradiction, *as I saw no probability up to the last of my leaving*: in thus contradicting, I have been censured for telling of lies, as it was said I must have known I was about to leave, when I thus contradicted it: but the Lord is my witness, such was not the case: but as I have stated, on the morning of the 24th, just after the Lord had opened his mind to me, the minister that was then supplying at, I think, Eden Street Chapel, Hampstead Road, called on me before eight o'clock in the morning, saying, he was walking by the house, and he thought he would call to see me; I had no personal knowledge of him before this interview, and I thought it rather strange, and so early too; but in conversation he asked me as far as I recollect, if I were about to leave Gower Street, and if I intended to sell the chapel: to this I gave no *definite answer*, only saying, *I must see the Lord's hand in my removal*, so he left; and in the course of the day, a Mr. C——e, the chairman of a committee, formed at Eden Street Chapel to procure another house of prayer, called on me to enquire, whether I would sell Gower Street Chapel; I was filled with wonder, I was silent with desires rising up in the heart, and going up to the Lord: and *I felt a willingness and was constrained to say, I will sell it!* but I likewise said, I must sell my house too, or I cannot sell the chapel; he said perhaps his son would buy it, and he would send him to look at it, which he did, with an appraiser; but the value that was put on it by him being so much under what it cost me, and what I ultimately made of it, that I declined the offer he made. A few days after this had been concluded, Mr. R—rd, the builder of the house, being the person I bought it of called, and I asked him to purchase it, but he

refused, but said, perhaps his brother might feel disposed, and he would acquaint him about the matter, which he did, and they called on me a few weeks after, when on a little consideration on both sides, we gave in to one another as to the price I asked and what he offered, and the matter was settled for him to have it.

As I have before stated, I had said *I would sell the chapel*, the committee formed at Eden Street, put themselves in communication with me, and agreed to give me the sum I asked them; this was on the 9th of December, and I was paid the sum of £200 as a deposit, and the purchase was concluded on the 23rd: the house was sold on Wednesday, December 27th; and the purchase was concluded the next day, and I left London the day after, December 29th, 1854.

And here I would return, to observe respecting the sale of the chapel; I publicly gave it out in the pulpit that the *chapel was sold*, and that after the mortgage of £700 which was on it was paid, *I was quite ready to return to all, or any of the donors who felt disposed to call on me; the money in full what they had contributed, towards the purchase of the chapel.* Some for their money, and some to bid me a farewell called, and only one that called for his donation did I refuse, which was, because he had left the chapel for some time before; thus matters were concluded, and hereby I was enabled to pay my debts, and from the sale of the house, to buy another in Plymouth, and for our maintenance.

I am again constrained to say, "What hath God wrought?" "and he doeth all things well;" and as to the negociations that had been carried on since I had sold Gower Street, relative to my returning to Trinity Chapel, all was so arranged, that I stood before the people the same evening that I arrived, which was the 29th of December: the text was, "Happy art thou O Israel," &c. We had lodgings in Cobourg Street for myself and maidens, and now

a dwelling place being wanted, enquiries were made, and my attention was drawn to No. 34, Torrington Street; and after asking council of the Lord, with his direction; the mind was fixed, and on January 5th 1855, I bargained for it; and as I believed it to be of the Lord, so I also found the Lord was watching over me, for the vendor tried to take an advantage of me, but "He will preserve his own from all evil, unto his heavenly kingdom."

I now record another display of love and mercy towards me and mine, on the night of January 11th, 1855, the wife and the remainder of the family left Paddington, and arrived at the station at Plymouth, all safe and well, at half-past 6 o'clock, on Friday morning; and on the next day all the furniture had arrived, and on the Monday following, we were all removed into the house, 34, Torrington Street, and this according to the will of our heavenly Father, "who performeth all things concerning us, and many such things are with him."

The Lord having thus dealt bountifully with us, and we being settled in the house, all things appeared pleasing concerning it, but every place and thing, connected with the wilderness hath this inscription, "This is not your rest," and, "It is not in man that walketh to direct his steps:" and to me it appeared that the Lord had brought me here, to be a reprover and to contend with deceitful workers, holding the office of D—s, who began to lay in wait to deceive, practising hypocrisy, and uttering lies: and with them Mr. S. *appeared* to be a confederate.

There was an agreement drawn up *by them for me to sign*, to rent the chapel at £70 per annum; but that was not done according to the law of the case, so that the Lord's hand was here again manifested on my behalf, and I was delivered, and the friends of Mr. S. with three of the D—s, in affinity with him withdrew; after this an agreement was entered into between the shareholders and D—s, whereby matters

were arranged, that after all expenses were paid, I was to have the overplus for my labour; I heard this proposition, and the Lord kept me in perfect peace, with the mind stayed on him; it is refreshing and comforting to me to write of the loving-kindnesses of the Lord, and by the renewed remembrance of them, I have found it good for years, that the Lord doth make his word precious and suitable, in states, and circumstances; therefore as the deceitful workers were proceeding, with their deceit to entrap me; the contents of (Ps. xxxvii.) were often presented to view, "Fret not thyself because of evil doers," &c.

The Lord continued to magnify his mercy towards us, though I had much sorrow of heart, from the acts of those I was brought in contact with. On February 22nd, I paid for the house, "Bless the Lord, O my soul!" my once, wordy friend G. S. was still performing acts contrary to the gospel, by sending his written missives to two of the D—s, for them to send it to me, and "saying all manner of evil of me falsely," so be it O Lord.

Form the negociations between the D—s and the shareholders, that had just taken place, it was finally agreed that the shareholders should be paid their interest, without the consent of G. S.; and so his magniloquence and bluster came to nothing, and these two remaining so called secretaries, became defunct: thus I was preserved, and delivered from the snares they had set; *yet my mind was not at rest, and the body was afflicted,* and I daily cried unto the Lord that he would send peace and prosperity; and I often felt the truth of "Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men," yet through all these chequered scenes, the Lord's mercy and faithfulness was flowing, to accomplish his purpose, and the fulfilling his word; and so the Lord did again perform the thing which concerned me, as the sequel will show.

And here I state, a Mr. G D., who had acted as a brother on my behalf in Gower Street Chapel, for the love of the truth *as he said*, came to Plymouth for the sake of hearing the gospel from my mouth: and I in love, recommended him to be chosen a deacon (as three of them had withdrawn), to receive the seat rents, and manage the books, as the other deacons were men of business; and as all matters were after a time agreeably settled with the shareholders, peace seemed to be indicated, and we moved on quietly; this was up to April 23rd, when I arrived to the close of sixty-eight years, and I found it good, to remember all the way the Lord my God had led and fed me, and those he had lent me; "His mercies are new every morning," and daily mercies and strength have never failed, "And his promise is sure to all the seed;" and I find that it is daily as the Lord hath said; "Many are the afflictions of the righteous," much tribulation, and manifold temptations, with great mercies, and the exceeding riches of grace, demonstrated by the Spirit; so that we learn and know, "that all things work together for good, to them that love God, to them who are the called, according to his purpose."

As many years had passed, since I had seen my native place, where I was born from my mother, and also born of God; it pleased the Lord that I should visit it, on June 27th, 1855, and with me, the wife, and four of the children, and a grandson; with Mr. and Mrs. D—m, and their son; and to me it was a day to be remembered, the mercies were abundant, and the Lord preserved us from all evil: I visited and looked at certain places, where the Lord had manifested his love and mercy to me in bygone days, as mentioned page 58, in my former Memorial; and I was comforted by the renewed remembrance of the love acts of the Lord, and I blessed and praised him with joyful lips; I went into the church where I had spent so much time, in doing

things ignorantly in unbelief; but now could say, "By the grace of God, I am what I am," and so "I make melody in my heart, and sing salvation to God and the Lamb:" fiddles, flutes, nor instruments with strings, with organs, nor anything beside invented by man, can participate in the songs and sighs of a living heart: the Lord was very gracious unto us, in preserving us from all evil, in our going out and coming home, "Bless him O my soul!"

But things in futurity, had now their time come to be made manifest; and I found my meek and plausible old friend D—., very contracted in his communications, to what he had been before he was installed in his office; the which seemed to have puffed him up in his fleshly mind, and he became very lordly in his words and acts, and this will appear plain by the following true statement. On Friday, September 7th, 1855, he called in to see me as was usual, but in the most unaccountable way, laid things to my charge and also to my wife's, that we were innocent of; he railed against me, and said I ought to be ashamed to live in such a house, as a smaller one would have done for us; also an old sore broke out, that must have been festering for years; that is, that the house we had in Ampthill Square was much too large for us: I told him in either case it was of the Lord, and no business of his: at this he was infuriated and maddened into a frenzy, he became quite disfigured, he stamped with his foot, and smote the table, so that my wife was frightened and left the room; but I was kept cool and calm, and when he had said all the evil of me he could (which was not a little), he turned to go to the door; I said what? not shake hands as usual? he said yes! I will as a brother, I said, that is all I want, and he added I will never enter your doors again; I said I have not shut the door against you, but I have the pleasure to shut it after you, and desire you to keep your word, that I might not be thought an encourager of those that tell lies.

But my precaution in this matter, did not prevent him from telling lies concerning me, even among the ungodly: it was far from being pleasant to me to be in the vestry with him, where he sat with his countenance distorted; so on the second Lord's day after this affair, I said to him again, will you not shake hands with me, he said as before, I will as a brother: I said to him in the evening of the same day, I will give you full liberty to say what you please about me, I shall not spend time to contradict it; but if two of the deacons will wait on you to hear your statement, and afterwards come to me to hear me speak the truth, they will be quite at liberty to believe which they please: accordingly they waited on each, and declared the truth was with me, and in conjunction with this decision, he was desired to withdraw from his deaconship or be dismissed; but being persuaded, he sent in his resignation, and he gave up three of his sittings, and sent his wife and daughters to the church; himself remained at Trinity Chapel, but could not afterwards sit with his face towards me.

The preceding facts need no remarks from me, but I was again instructed in the truth, of "put no confidence in a guide or friend, the most upright is sharper than a thorn hedge." These things produced sleepless nights, with increasing affliction, pain, and languor; but I was preserved to see the twenty-seventh anniversary, of the opening of Trinity Chapel, and though unnumbered changes had taken place, nothing of the fulness of the blessedness of the text, I first read therein was altered, therefore I then read it again (Col. ii. 2, 3).

On Lord's day, November 4th, I had peculiar times of blessedness in preaching the word, and at the Lord's table; but a wound in the left leg, that had broken out from a slight scratch, was very painful, and became mortified with much inflammation; and the Lord's time was come to lay me up for nine

weeks, that is, from November 4th, to January 6th, 1856: Dr. Budd, was called in, and he discovered from my having such a constant thirst, that a disease I had in addition, was DIABETES, and for which there was no cure; I felt no alarm, as *I was ready to die*, but those near to me in relation ties were filled with anxiety; the doctor ordered me not to drink any spirits, wine, or porter, neither any sugar in my tea, drink no coffee, chocolate, nor cocoa, nor to eat any vegetables, or fruits, but to eat fresh mutton or beef, with bread; and to drink a pint and a half of bitter ale per day: I found the hand of the Lord was in this, who was very gracious to me "in communing with me from above the mercy seat, and opening to me the scriptures;" from this cause I was kept in bed, and in the room, for more than four weeks of the time just mentioned, and the remaining part, I was only able to get *down stairs* into my room.

One night satan made two violent assaults on me in my sleep, and tempted me to deny the eternity, the underived essence, and Godhead of the Lord Jesus: also that he was not the Son of God, only the Son of man; I cried unto the Lord in an agony of soul, and he heard my cry, and chased him away; and though many have been satan's temptations since, yet the eternity of Jesus Christ, the Eternal God, my refuge; he hath not tempted and tried me on: O what a mercy not to be ignorant of his devices, but "The Lord will deliver the godly out of temptation," "and will *with the temptation*, make a way for our escape." As the Lord was pleased to commune with me, I was kept from murmuring, complaining, and rebelling, this I esteemed and do still esteem a great mercy, having to my grief and sorrow at other times, found it otherwise; not that this calmness and sobriety was from any ability of mine, but solely of the Lord, "Who keepeth him in perfect peace, whose mind is stayed on him," "and because he trusteth in him."

So being somewhat restored according to the will, pleasure, and purpose of the Lord my God; I went again to the house of prayer on Lord's day, January 6th, 1856; and in much weakness and trembling, I stood before the people, both morning and evening: I was obliged to ride to, and from the chapel, for the few Lord's day and week evenings that I remained, but my heart was comforted with the word as I spoke, and others said they were likewise; "Let God be magnified in my body and spirit, which are his." But amidst these heart movements, and the receiving of the truth by a few; there appeared much apathy, coldness, and indifference manifested, and the ordinances of the Lord's appointment, and his holy word, lightly esteemed.

On this subject, I had some secret cogitations, and searchings of heart, and concerning the divisions that had taken place; but no one can heal such breaches, but JEHOVAH ROPHI; so that my once Bethel, appeared to me more like Bochim: I at this time knew not the secret workings of craftiness and deceit, that was to be brought to light in the Lord's time, "Who brings the hidden things of darkness to light, accomplishes his purpose, and doeth good in his good pleasure to Zion," however painful in passing through to the end.

The Lord having prevented me from being *entangled* by renting the chapel, it was agreed as I have stated before, that I should have the overplus after all expenses were paid; the first money I received was £2, on February 13th, 1855, when I had been there nearly seven weeks, and the last I received was on February 12th, 1856, the sum total being £107. 13s. 8¾d.: this by craftiness and deceit, was magnified into £2. 10s. per week, which the D—s at one time promised me in my own house, but which afterwards they denied: and here I would state, £1. 1s. of this money I received, was sent me through one of the D—s as a gift from a friend, but Mr. L. kept it

from me; this statement will show what sort of characters I had to deal with; if they had fulfilled the promise made to me, of giving me £2.10s. per week, I should have received sixteen week's salary more from them than I did; but the Lord is my refuge in time of trouble, "He hath delivered, he doth deliver, in whom also I trust that he will yet deliver."

My strength did not seem to increase, and Dr. Budd advised me to go to London, and I desired to do so if the Lord pleased; this I made known publicly from the pulpit, when three of the deacons acted contrary to their office, by abstaining from attending as usual: from this I believed that their minds were evil affected towards me; and the last Lord's day evening I stood in Trinity Chapel, it being the time of partaking of the Lord's supper; a contempt of the same was plainly manifested, as these three deacons did not attend, to carry round the bread and wine as heretofore; I do not attempt any explanation of this the Lord knoweth the secrets of all hearts, but their absence did not prevent the presence of the Lord from being manifested, to refresh, and strengthen our hearts; but I had not then a thought that it would be the last time, that I should stand there to minister in the word and doctrine of the Lord, but so the will of the Lord was: I had made known to the deacons, that I wanted some money to pay my expenses of travelling, and I received a note to say I was to meet them in the vestry at 6 o'clock, and it wanted but one quarter to six when I received it; this command was both novel and new to me, and I declined it; as the designs and devices of Sanballat and his confederates were presented to the mind; but on the next day I had another command to meet them in the evening, this I also refused, believing their device was for evil, and not for good; and the Lord preserved me from their designs, for it could not have been their intention to pay me any money, as they have not paid me any since that time: "But the Lord

is my defence, and he frustrateth the tokens of liars, and maketh diviners mad," but preserves his own from evil.

Wednesday, April 9th, 1856, I left for London, but had not a thought or desire beyond returning again, at the expiration of three weeks, as was proposed, and as the deacons had not paid me any money to defray my expenses, the Lord provided it by sending me what I required, *by friends who knew not what I needed;* and after committing myself, and all that appertained unto me into the hands of the Lord my God, and having read the traveller's Psalm, the cxxi., I left Plymouth station at a quarter past 10 a.m., and arrived in safety at my son Reuben's, No. 6, Augusta Terrace, Clapham Road, at 7 o'clock, p.m.; I had a quiet and pleasant journey, and the Lord communed with me by the way, "and opened to me the scriptures."

The Monday evening after I left, the committee of the shareholders assembled together in the vestry, to hear the D—'s statement concerning me; they said they had paid me £2. 10s. per week, for all the time I had been with them, up to Christmas last; this was also stated the next evening, by Mr. H—s, at what was called a church meeting, but which, with the intemperate language, and the noise and confusion that prevailed, was altogether a misnomer, being a disgrace to a house of prayer; hereby as will be seen in what I have stated before, the three D—s proved the deceitfulness of their hearts with all untruthfulness; verily, here truth appeared to fall in the streets, and equity could not enter, and although two of the D—s promised at this time to let me have £10 in a few days, and the remainder that I was entitled to, when they made up their books; they afterwards denied this in toto, and declared they had not at any time, promised to do any such thing; if their hearts and consciences are hardened and seared through the deceitfulness of sin, I am certain none

but the Lord can soften them, and if D—s who are chosen to defend the truth, make lies their refuge as these have done; my mercy is "To trust in the Lord at all times," "whose eyes are over the righteous, and his ears open to their cry."

At this so called church meeting, my once friend D., the ex-deacon, and member, had another opportunity of displaying his long pent up hypocrisy, hatred, and envy against me: a Pilate and Herod were made friends on a particular occasion; so now, the very deacons that cut off and cast him out, received him into partnership with them again, to say all manner of evil of me falsely; and he was reinstated receiver again of the seat rents; I envy them not, but say, "My soul, come not thou into their assembly."

As these evil works proceeded, and hearing that the peace of the church was broken up, and many having left the chapel, I felt almost persuaded that it was the will of the Lord, that I should not return again to Trinity Chapel; and unknown to me, being in London, my wife and son had sent in my resignation to the deacons, to which I heartily agreed, when it was communicated to me.

But to return, many of my old friends hearing I was coming to London for a change, endeavoured to procure a place for me, to stand before the people to proclaim the loving-kindness, and tender mercies of our covenant God in Christ; and they succeeded in getting liberty of Mr. T. G—r, in the Boro, for me to stand in his pulpit for three Sabbaths: this was marvellous to me, and further confirmed me that the Lord's gracious presence would be with me, as Mr. G—r at one time as I have before mentioned, denounced me from his pulpit as one who was in league with the devil, and would surely go to hell, because I had said *sin was a nonentity*, between Christ and a believer in him.

After my three weeks were ended at Mr. G—r's, I engaged the Literary Institution Hall, Boro Road,

for four weeks; but it was the will and pleasure of my Lord and God, that I should stand there to speak of him, but two Lord's days, and he then shut me up for six Lord's days, and again made it manifest, that in love "He had chosen me in the furnace of affliction for his own name's sake." I was reduced to very great weakness, with very acute pain, and to me it seemed as if *I was drawing nigh the gates of death*; but I had peace and was happy in the Lord, my portion, and my inheritance. The wife who was in Plymouth with the family, hearing such an account, came up unknown to me, and from that time I began to mend, and so the words that had vibrated in my heart began in accomplishment, "I shall not die but live, and declare the works of the Lord."

My sixty-ninth birthday I spent in quiet, when I penned the following:—"O Lord my God, thy love to me is wonderful, I will bless thee at all times, and thy goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever;" and "through much tribulation I shall enter the kingdom, and be for ever with the Lord."

I had heard of Crosby Row Chapel, King Street, Boro, that it was to be let, but felt no mind to seek after it; but in the Lord's time, the matter was brought before me by a friend, and I felt for the first time the mind drawn towards it; so I wrote to the person who had the letting of it, to call on me, which he did, and we arranged to meet at the chapel, and there and then, I took it for one year, at £30 per annum; and on Lord's day, June 29th, 1856, I and a few of the Lord's people entered therein, to worship the Lord according to his will and pleasure, and the presence, power, and love of God were manifested; the text was (Eph. v. 1, 2), "Be ye therefore followers of God, as dear children, and walk in love," &c.

No sooner was it settled about the chapel, but a house occupied the mind, and the needs be of one near, that I might walk to and from the chapel; I

looked, and prayed to the Lord that he would show me his way and appear on my behalf as he had done before in numberless ways, and in love and mercy he answered my prayer, by inclining the heart of Mr. J. C—r, to let me the corner house, No. 32, Merrick Square, Trinity Street, Boro, for one year, for £42, which is a heavy rent for me, but I hope through mercy to walk to the chapel, which will save the expenses of riding: and again it was singular to me, that Mr. C—g, who let me the chapel, and Mr. C—r, who let me the house, were both God-fearing men; and I pray thee, O Lord, not again to let me fall into the company, or to be associated, with liars and deceitful workers.

On Saturday morning, June 7th, my Mary left me for Plymouth, and the Lord carried her back in safety, for which I desire to bless and praise thee O Lord, for thy great and tender mercies towards us; Tryphosa brought up in safety to the house, and she and Tryphena, Rhoda, and Benjamin (the grandson), slept there on the night of the 23rd; the necessaries required before the furniture arrived, being lent them by Mr. and Mrs. W—m, old friends: O how good and gracious the Lord is to me and mine. On Tuesday, the 24th, when a portion of the goods had arrived, I removed there also, and the Lord was very gracious in giving me refreshing sleep. On the 27th, all the furniture had arrived, with scarcely any damage; and on Saturday night, the 28th, at ten o'clock, the Lord brought in safety the mother, (with Sophia and Ellen): she was very unwell in body, and grieved in mind and spirit with over exertion, and calumny and reproach; but the Lord was very good, for the same day that she left the house in Plymouth, it was sold, and for the same sum I gave for it: "Bless the Lord, O my soul."

Thus having sat with pleasure before the Lord, to rehearse his righteous acts and great kindness towards us, it is in the flowing of his love unto me, I with

heartfelt gratitude say, "What hath God wrought?" that I should be SHUT out of my once Bethel in Plymouth, SOLD out of Zion Chapel, Waterloo Road, *and the hearers at Gower Street diminished—and diminishing so as to prepare the way for it to be sold, to the people worshipping at Eden Street Chapel:* this also is marvellous in my eyes, but I believe it is of the Lord, whose I am, and whom I serve, and also my being with a few of the Lord's people in Crosby Row Chapel, when there were about fifty sittings let the first day on entering it; I am happy and content, my times are in the hand of the Lord, it is his cause and I am his servant; he said to his disciples, "When I sent you out without purse or scrip lacked ye anything? and they said nothing," and I say the same to thy praise and honour O Lord, and I believe what is written; "My God shall supply all your need, according to his riches in glory by Christ Jesus;" and O my Lord and my God, "Thou hast delivered, thou dost deliver, in whom also I trust, thou wilt yet deliver."

Thus far I have written, July 16th, 1856; "Truly God is good to Israel, and to such as are of a clean heart," as such I desire to record a little more of the Lord's loving-kindness unto me, saying, the house in Merrick Square that we then lived in, being in such a dense neighbourhood, and near a laboratory or manufactory for drugs, and such being a great nuisance from the smell arising therefrom, it greatly affected my health, and which constrained me with the family to leave, for the house we now live in, No. 3, Angell Road, Brixton Road, to which we removed on June 12th, 1857; but the expectation was not realized of increasing health, and decreasing pain; nevertheless, the will of the Lord was done, and his promises fulfilled, "As thy days, thy strength shall be," and, "Bread shall be given thee, and thy waters shall be sure;" and there is a peculiar sweetness in the truth, of "Having food and raiment, to be content therewith," "For we brought nothing into this world, and it is

certain we can carry nothing out:" yet what anxiety, care, and striving there is to lay by a store, in opposition to "Be careful for nothing, but in every thing by prayer and supplication, *with thanksgiving*, let your request be made known unto God:" and it is written, "My God shall supply all your need, according to his riches in glory, by Christ Jesus." I have found and do still find, that it is one thing to talk of the scriptures, and contend for the doctrines therein declared; and another thing to walk and act in accordance with them, trusting in the Lord at all times, and saying, "I will bless the Lord, and his praise shall be ever in my mouth;" and thus *bless the Lord in adversity, as well as in prosperity,* for the Lord hath set the one over against the other; and in conjunction with this, I still find "The flesh against the Spirit, and the Spirit against the flesh, and these two are contrary the one to the other, so that I cannot do the thing that I would;" but through all the warfare "Grace reigns through righteousness unto eternal life," and "We are more than conquerors, through him that loved us," and "He gave himself for us, an offering and sacrifice," &c.

More than two years have passed of abundant mercies, and my affliction, since July, 1856, of which I have not kept a regular account; for eight weeks at one time, I could not write nor read, or but very little; but there were living breathings, longings, and desires. From June 30th, 1858; Mr. M—ll, surgeon, attended me to August 22nd, for wound in the right leg; the pain was most acute, and rest and sleep were but little; I, after this, called in Mr. C—d, whose treatment was different, and the wound began to heal, and the health to improve, so that I again went to the house of prayer, and the surgeon was dispensed with, on December 27th.

Being now removed about three miles from the chapel, I was from my infirmities, constrained to ride to and from in a cab, which cost me eleven shillings

per week, this made an inroad on my diminished, and diminishing income; but the Lord my God "kept my mind stayed upon him, and in perfect peace, trusting in him at all times;" but it became much beclouded, with the heart contracted, and I was not indulged with freeness of access to the Lord upon the mercy seat, *nor did I feel that liberty as heretofore, in preaching the everlasting Gospel of the grace of God*; but I knew and believed all was well, and my times were in the hand of the Lord, and "The darkness and the light were both alike to him," and "He doeth his will in the armies of heaven, and amongst the inhabitants of the earth."

The next painful affliction, was inflammation in the artery of the left thigh; here again the surgeon was called in, and his first visit was on May 4th, 1858; I had much sickness at the stomach, and from that time to this I now write, I have continual pain with cramp at night, so that I am prohibited from walking out, but "I will bless the Lord at all times, his praise shall be ever in my mouth," and with Job the Gentile say, "Though he slay me, yet will I trust in him, for I know that my Redeemer liveth," and "When he hath tried me, I shall come forth as gold;" Jesus the refiner sitteth by and looketh on, and nothing but the dross is removed, and the gold cometh out the same weight as when it was put in; and not one sheep shall ever perish, nor any pluck them from the hands of Christ.

Friday, April 23rd, 1858, seventy-one years have passed over me, I have run out my lease, and now live as a tenant at will; and a sweet way of living it is, "Ready to depart, to be with Christ, which is far better;" and he saith, "I will come again and receive you unto myself, that where I am, there ye may be also;" nothing can prevent it, "For he that liveth, liveth unto the Lord, and he that dieth, dieth unto the Lord, therefore, whether we live or die, we are the Lord's;" and the Lord is our life, light, and salvation.

The Lord hath helped me again with a little help, but the pain in the leg and foot is very intense, and at last, the pain *under the left heel* prevented me from walking, and thus I have been shut up and kept from going out to breathe the fresh air; but I cannot murmur nor complain; but as heretofore, the Lord was very gracious and kind unto me, and communed with me from above the mercy seat, and every day's experience reminded me, that "This is not my rest, it is polluted;" and O how sweet to my soul, that "there is a rest that remaineth for the people of God," and it hath pleased him to make me one of his people, and though I now groan and cry being burdened, *yet soon I shall enter into the joy of the Lord, rest in peace, and go no more out for ever.*

From July 2nd to September 9th, I was prevented from recording the tender mercies and loving-kindnesses of the Lord towards me, who in love preserved me in my affliction; I had much pain and darkness of mind, and I found myself to be as heretofore, *like a block of match wood, quickly ignited by the fiery darts of the devil,* and the *whole course of nature set on fire of hell;* the lust of the eye, the lust of the flesh, and the pride of life as active as they had been for many years; and although the performance of the two former had ceased, yet old age doth not subdue the *pride of life, for it now extends to its utmost bounds with me,* but the mercy is, that as "Sin reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord," and he hath "Made us kings and priests unto God and his Father, and we shall and do reign with him," and "Sin shall not have the dominion over us."

Afflictions still abounded, and my own Mary was laid prostrate, and confined to her bed and room for many days with influenza, &c., I feared and cried unto the Lord on her behalf, and no doubt as much on my own, that he would not take her away from

me, although I knew he had a right to do, as it pleased him with his own, and he had only lent her to me for a set time: but bless him, O my soul, he inclined his ear unto me, heard my prayer, and according to his eternal purpose and good pleasure, she is increasing in health and strength, and I hope that soon she will be restored, and we still live together, "To worship God in Spirit, rejoice in Christ Jesus, and have no confidence in the flesh," and may Jesus and salvation be increasingly precious unto us. Amen.

This concludes the memorial, and which conclusion was written by him, November 5th, 1858: and to show the state of his mind amidst all his sufferings, and the changes he had to pass through, in these few following months, before he was taken home, we add the greater part of his diary, written by him from this date, up to April 23rd, 1859, his last birthday, when he discontinued it.

Saturday eve, November 6th, 1858.—Though satan may tempt me to tell lies, he cannot make me a liar, for thus saith the Lord of his children, "The heirs of God and joint heirs with Christ," "They are children that will not lie," nor speak lies, "Neither shall a deceitful tongue be found in their mouth." "They shall feed and lie down, and none shall make them afraid." This Saturday night of time is closing, and I say from my heart, "I will lay me down in peace, for thou O Lord, makest me to dwell in safety," Amen.

Lord's day morning, November 7th.—"I will sing of the mercies of the Lord for ever," "keep me as the apple of thine eye," "preserve me from all evil," and help me to preach Jesus and the resurrection; Jesus and salvation.

"O sweet employ to sing and trace,
Th' amazing heights and depths of grace;
And spend from sin and sorrow free,
A blissful vast eternity."

And Jesus said, "Take ye, eat ye, all of it, and as oft as ye do it, do it in remembrance of me." This evening was the ten thousandth time I had stood up to preach the gospel.

Monday morn, November 8th.—Thou art the same O Lord my God, and thy years fail not, cause thy sweet truth to vibrate in my heart continually, that I may remember all the way the Lord my God hath led and fed me, and borne with my manners in the wilderness. Thy love to me O Lord is wonderful, and "Now I am old and grey-headed, forsake me not," but do thou keep me faithful unto death, and then do as thou hast promised; give me the crown of life, Amen, so be it O Lord!

Tuesday morn, November 9th.—"What can I render to thee O Lord, for all the benefits thou hast bestowed upon me," my desire O Lord is before thee, to love, fear, and serve thee; to rejoice evermore, and pray without ceasing: be it unto me, O Lord according to thy promise, "In old age they shall be fat and flourishing;" and O most gracious God, thou art the Lord my righteousness, keep me, O Lord as the apple of thine eye, "Preserve me from all evil, and guide me into all truth." Thou art, O Lord, giving me daily proofs of thy loving-kindness, long-suffering, and tender mercy; keep me from dishonouring thee, help me at all times to speak thy word faithfully, and "Give us this day our daily bread," daily strength, and preserve our going out and coming in, Amen.

Wednesday morn, November 10th.—"To the Lord our God, belong mercies and forgivenesses." Most gracious God and Father, thou art daily supplying

our need, according to thy riches in glory by Christ Jesus, and as thou hast made me a witness of these things, I find it good day by day, to find "His grace sufficient for me, and his strength made perfect in weakness." O sacred, deep, profound, and precious truth, preserved in my precious Lord Jesus and called; and so I live at all times, and though afflictions and trials abound, grace doth much more abound.

Thursday morn, November 11th.—All is well, preserved from all evil; great pain in legs, and but little sleep, but a new day of mercies is opened upon us, and having broken the fast naturally, do thou O Lord, feed my soul with living bread and water, and strengthen me with might in the inner-man, commune with me from above the mercy seat, so that I may be patient in tribulation, in affliction, and distresses; but in the assurance of the love and mercy of my God, I am living for him, through all that I am the subject of as a rebellious sinner, to whom I cry, "Hold up my goings in thy paths, and preserve me unto thy heavenly kingdom."

Friday morn, November 12th.—Refreshed with sleep and more free from pain, and with willingness I say, "Bless the Lord O my soul!" thou O Lord Jesus did'st say, "I thank thee, O Father, Lord of heaven and earth," and I desire to thank and praise thee, "Utter the memory of thy great goodness, and sing of thy righteousness;" constrain me to "Trust in thee at all times," "Commit my ways unto thee," and delight myself in thee, and it is heart cheering that thou givest of thy goodness to the poor, and "blessed are the poor," &c.

Saturday morn, November 13th.—O Lord, thou hast extended thy mercy unto us, in preserving us from all evil, thine eye hath been over us for good; "thou, O Lord my God knowest what is best, be it

unto me according to thy will. Another Saturday night of time is closing upon us, *and soon the last will come, and an eternal Sabbath will open unto us, and all darkness, sorrow, sighing, and death will be no more; I long for it, and wait for it O Lord, to be like thee and see thee as thou art.*

Lord's day morn, November 14th.—"How great is his goodness! how great is his beauty! corn shall make the young men cheerful, and new wine the maids," preserved from all evil, a new day of mercies is opened. O Lord, manifest thyself unto us in thy house of prayer, and may thy power and glory be familiar with us, fill our hearts with praise, that we also may worship thee, in spirit and in truth.

Monday morn, November 15th.—A tempestuous night, and so it continues. But O Lord my God, "Thou holdest the winds in thy fist, and measures the waters in the hollow of thy hands;" blessed be thy holy name, having obtained help from thee, we still continue; and that precious word, *long-suffering*, hath been very comforting as I lay upon my bed, and it appeared to me to have a fulness in it, of a more peculiar nature than election, blessings, and acceptance, these personal love acts of the Father: blessed Lord, settle and establish me in thy truth, for thy name's sake.

Tuesday morn, November 16th.—Blessed be the Lord my God, "I am poor and needy, but the Lord thinketh upon me," "And his thoughts are thoughts of peace, and not of evil, to give me *the* expected end;" that is, to be with him and glorified together, and go no more out for ever.

Wednesday, November 17th.—"To the Lord our God belong mercies and forgiveness, though we have rebelled against him." Thou O Lord hast helped

us hitherto, thou knowest how frail I am, hold up my goings in thy paths, guide me with thine eye, and "supply all our need, according to thy riches in glory by Christ Jesus."

Thursday, November 18th to the 22nd.—Precious Lord Jesus, thou art the light of life, and thou art "That eternal life that was with the Father, and was manifested to us;" be pleased O Lord, to continue to manifest thyself unto me, otherwise than thou dost unto the world "that I may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ;" I am poor and needy, help me O my God; thou hast said, after all the base backslidings of thy people, and their wanderings from thy commandments; "I will heal their backslidings," this is a most blessed truth. Another week of mercies nearly passed, and above, below, all's well. Thou hast said, O Lord by thy servant, "I counsel thee to keep the king's commandment;" a day of manifold mercies, preserved from all evil, and helped to preach to the people, and to me it is a continual consolation, that I am a sinner suitable to, and for Jesus, "Who loved me, and gave himself for me." As my days and infirmities increase, may I rejoice always, in my precious Lord Jesus.

Tuesday morn, November 23rd.—Most gracious Lord my God, thou knowest that the longings of my soul, and the desires of my heart are thus expressed, "O that I had wings like a dove, then would I flee away and be at rest," yet I pray thee, O Lord to give me patience, andkeep me from murmuring; thy promises are yea and Amen." And I will surely do thee good," "preserve me, O Lord from the snares of the devil, the scourge of the tongue, *and the deceitfulness of my own heart*, from the lust of the flesh, the lust of the eyes, and the pride of life; hear and answer O Lord my God.

Wednesday, November 24th.—This morn, forty-seven years have passed since John was born, and marvellous mercies have been manifested, from that time to this I now write, for he with the father and mother, have been made new creatures in Christ, joined to the Lord, and one Spirit. The tender mercies of the Lord are abundant, although I am suffering from cold, cough, and pain, yet it is in love and not for punishment; "the pain of my punishment was on Christ," and "nothing can separate me from his love."

Thursday, November 25th to the 27th.—O God thou art my God, early will I seek thee, and I will praise thy name for ever. All is well, though my bones are affected with strong pain, and "I die daily," but blessed be the Lord my God, "My life is hid with Christ in God, and when Christ who is our life shall appear, then shall we also appear with him in glory," for this I long and pant, and desire to be with thee in glory—my home.

Lord's day morn, November 28th to the 30th.—Precious Lord Jesus, "Thine is the kingdom, the power and the glory;" thou reignest over all, and "in all things thou hast the pre-eminence," a day of manifold mercies, with oppression of heart and mind, holpen with a little help, to preach the glorious gospel of Christ. "Zaccheus make haste and come down, for to-day I must abide at thy house," and thou thyself, *art salvation*, cause me to rejoice in, and sing of thee; and give me to know more and more, of "salvation is come to this house;" and blessed be thy holy name, *thou wilt not depart, but finally take me with thee*, "to be like thee and see thee as thou art." The night is past and for ever gone, and a new day is opened, "His mercy is every morning new," "I remain poor and needy, but he thinketh upon me:" "I am not worthy of the least of his mercies," yet he extendeth his mercy towards me continually; *I*

still cry, "*God be merciful to me a sinner,*" and thou hast said O Lord, "I will be merciful to their unrighteousness, and their sins and iniquities, I will remember no more:" my gracious Lord and God, keep these thy testimonies in my heart and mind, that I may not let them slip.

Wednesday morn, December 1st.—"O Lord, thou art my God, I will praise thee, thou art my God, and I will bless thee, thy tender mercies are over all thy works," and especially over thy children; "thy workmanship, created in Christ Jesus," indulge me again through this day, with contemplations dear, and meditations sweet, of thee precious Jesus, my Lord, my life, my light, and my salvation, everything in nature, is for the trial of faith, and to prove that God is faithful.

Thursday morn, December 2nd. — Cold, dark, misty morning; thou knowest O Lord my God, how satan tries to stop my tongue and pen, and persuades me not to write or speak of thee; and the deceitful heart, the vanity of the natural mind, with ts enmity, combine to set me down in silence: "But grace reigns," and I will say, "I will sing of the mercies of the Lord for ever," and in thy strength go on, and triumph in thy praise, precious Lord Jesus! thou art always suitable to, and for me; and I am for thee; thou lovedst at all times; keep me and preserve me from all evil. Amen.

Friday morn, December 3rd to 8th.—All is well, however contrary things are to the flesh, O Lord, my God, I cannot have more than thyself, thou art my portion, my inheritance, and my possession, "My everlasting light, my God and my glory," Amen. When Israel went out of Egypt, "Judah was his sanctuary;" and is it not so, O Lord, with thy

Israel now, thou hast said, "I will be unto them for a sanctuary," keep me O Lord trusting in thee at all times, keep down the risings of rebellion, and unbelief, and suffer not satan to tempt me above measure. "To the Lord our God belong mercies and forgiveness, though we have rebelled against him;" but thou precious Lord Jesus, "hast received gifts for the rebellious;" give me O Lord an understanding of this truth, that Christ may dwell in my heart by faith; "O the depth of the riches, both of the wisdom and knowledge of God." I delight to search thy scriptures, O Lord my God, for they testify of thee.

Thursday morn, December 9th.—All is well, amidst and through all pains, exercises, vain thoughts, and fleshly dreams: thus saith the Lord, "Arise, shine for thy light is come," and may I at all times, see "light in thy light, and have fellowship one with another."

Friday morn, December 10th.—"O give thanks unto the Lord, for he is good, for his mercy endureth for ever;" and O my gracious God, it is of thy mercy that we are not consumed: "What can I render O Lord unto thee, for all the benefits and mercies thou hast bestowed upon me? surely goodness and mercy have followed me, all the days of my life, and I will dwell in the house of the Lord for ever." A present from Miss S—l, Harwich, "Bless the Lord, O my soul!"

Saturday morn, December 11th.—Precious Lord Jesus, "Thy words were found and I did eat them, and thy word was the joy and rejoicing of my heart;" this secret O Lord is with them that fear thee, and for this end thou dost put thy fear in their heart, and "thy fear O Lord, my gracious God, is a fountain of life, to depart from the snares of death:"

and the result is, to live in eternal life, and be glorified together.

Lord's day morn, December 12th.—"Bless the Lord O my soul, and all that is within me bless his holy name:" Bless me O God, and by love constrain me this day, "to preach among the Gentiles, the unsearchable riches of Christ." Most gracious Lord, thou wast very gracious to me, and thou *didst* give me the opening of the mouth, in the midst of the people; and according to thy will and good pleasure, the people are lessening at the chapel, and my infirmities are increasing, but I pray thee O Lord to increase my faith, and cause me to abound in hope, by the power of the Holy Ghost.

Monday morn, December 13th to the 18th.—Hitherto thou hast helped us, O Lord, pains, tightness of the chest, and hard breathing, but all is well; it is written, "I said not to the seed of Jacob, seek ye me in vain;" O Lord my own God, endear thyself unto me more and more, and "though I am not worthy of the least of thy mercies," thou hast said, and I believe it, "I will never leave thee nor forsake thee," Amen, and Amen. "Our Father which art in heaven," and our Lord Jesus Christ, who gave himself for us, I thank thee for thy loving-kindness and tender mercy, manifested towards me, and those thou hast lent me; thou hast opened a new day of mercies unto us, cause thy goodness to pass continually before us, for thy great name's sake.

Lord's day, December 19th.—The past night, and also this day, a day of darkness and gloominess in heart, and mind; "the enemy coming in like a flood," also fiery darts, vile unbelief working, and the flesh manifesting that no good thing is in it, and "I loathe it, I would not live alway;" but the

truth is precious, "the righteous shall hold on HIS way,"

Monday, December 20th to the 24th.—"What can I render to thee O Lord, my God?" yesterday very unwell in body, but now better being refreshed, and the pains assuaged by sweet sleep: thou hast said O Lord, "All thy children shall be taught of the Lord:" "Teach me thy ways O Lord, and lead me in an even path, because of mine enemies:" I am like to darkness itself, but thou art the light of life, the sun of righteousness, do thou shine *in* my heart, that I may "walk in the light, as thou art in the light."

Christmas day, December 25th.—O Lord, my gracious God, thou in thy love and mercy, hast preserved us to see another day, set apart by men, to celebrate thy birthday; let me hear the declaration of the angels, sounding in my heart, "Unto you is born this day in the city of David, a Saviour, which is Christ the Lord," or JEHOVAH; but is this the right season, to commemorate thy birthday precious Lord Jesus? the FIRST ADAM was created, when all things were ready for him, and all fruit, &c., ripe to partake of; which was three months before this time, and was not *thy* birthday, the SECOND MAN THE ADAM HEAVENLY, at the same season of the year? I believe it to be so, if I err, correct me O Lord.

Lord's day morn, December 26th to the 31st.—"The carnal mind is enmity against God," and none but thy children O Lord, feel or know it. Another old year just ended, and manifold mercies have been extended unto us; and O Lord, our God, thou hast loaded us with benefits, though we have been unmindful, and unthankful; but thou art kind to the unthankful, and ever mindful of thy covenant, and my prayer to thee, the God of my life, is thus ex-

pressed: "Remember me O Lord, with the favour thou bearest unto thy people, O visit me with thy salvation." This morn thy word was sweet to me, as I awoke; "Fear thou not, for I am with thee, be not dismayed, for I am thy God, I will strengthen thee, &c., with the right hand of my righteousness," be it unto me O Lord, according to thy word, Amen.

Saturday morn, January 1st, 1859.—Dark, wet, and cold: all things are of thee O Lord, my God, "thine is the power, the glory, and the majesty;" continue thy loving-kindness unto us, and preserve us from all evil; and as it hath pleased thee to open a new year upon us, do thou daily shower thy blessings upon us, and realize thy truth, and demonstrate it in our hearts; thou O Lord "hast delivered, dost, and wilt deliver."

Lord's day morn, January 2nd.—"The secret of the Lord is with them that fear him," my precious Lord Jesus, "it is of thy mercy that I am not consumed:" much pain in body, and bones, with tossing to and fro, and I am constrained to say, "I would not live alway;" but I desire in patience, "to wait till my change shall come," believing the truth of the word, "I will come again, and receive you unto myself;" increase my faith O Lord, and keep down unbelief, that I may not deny thee; "Bless the Lord, O my soul!" a new day of mercies is opened unto us, afflictions abound, but grace doth much more abound; and I will sing of thy mercies for ever: O Lord, my gracious God, nothing can separate us from thy love, no my gracious God, not all that I am the subject of, the commotion and working of satan, the carnal mind, the deceitfulness of the heart, nor the corruption of the flesh. Hallelujah.

Monday morn, January 3rd to the 9th.—"Blessed be thou Lord God of Israel," day by day, thy love to us is wonderful, thou hast blessed, kept, preserved, and helped us, "Though I am not worthy of the least of these thy mercies;" forty-two years have passed, since I first stood before poor sinners, to preach the gospel; yet the Lord thinketh upon me, and he is my strength and song, and text, and subject, and to his praise I write this, having preached ten thousand and twenty-five times.

Monday morn, January 10th to the 15th.—"What can I render unto the Lord, for all the benefits he hath bestowed upon me? I will take the cup of salvation, and call upon the name of the Lord," *I groan in this tabernacle, desiring to depart to be with Christ,* but I will wait; I pant, I long, I sigh, I cry after thee, the bread and water of life. Another week of thy manifestation, and thy loving-kindnesses, faithfulness and compassion.

Lord's day morn, January 16th.—"His foundation is in the holy mountain," marvellous are thy mercies, and innumerable are thy blessings, O Lord, my God: *darkness of mind, contractedness of heart, with forgetfulness* greatly experienced to day, and the text completely taken from me: the Lord's dealings with me are mysterious, but they are not in anger, it is "That the trial of your faith, being much more precious than of gold that perisheth," &c., "might be found unto praise, and honour, and glory, at the appearing of Jesus Christ."

Monday morn, January 17th to the 22nd.—Thy word O Lord is sweet, edifying and comforting, to thy afflicted and unworthy servant; by the renewed remembrances of thy mercies, my heart is comforted. "Buried with him *in baptism,* (not by, with, or in water), *wherein,* (not whereby, or wherewith): but

wherein also, &c., "and by the grace of God, I am what I am," Hallelujah!

Lord's day morn, January 23rd to the 30th.—"O Lord, thou art my God, early will I seek thee," "thou art my God, and I will praise thee:" be with me this day, that I may preach the gospel of Jesus Christ. Amidst confusion, and through fiery trials, thou didst enable me to speak thy word; and I beseech thee O Lord my God, that in, and by love, I may be constrained at all times, to bless, praise, and adore thee. "Charity never faileth," this truth O Lord, thou hast made me a witness of, through numberless failures, relative to myself and doings: O Lord my God, do thou give me strength equal to the day, and help me to speak thy word again.

Thursday, February 10th.—"Bless the Lord O my soul! thy mercies are every morning new, great is thy faithfulness," and thy truth: thou art continually making manifest, amidst and beyond all my unworthiness; "that grace reigns through righteousness, unto eternal life, by Jesus Christ our Lord;" "Give us this day, our daily bread," daily strength, and cause thy goodness to pass before us: "and I will sing of the mercies of the Lord for ever."

Tuesday morn, February 15th.—My desire is before thee, O Lord, thou hast heard my desire, O let my soul live, that I may bless thee, and continually praise thy name: forty-eight years have passed this day, since we were married; then we were dead in trespasses and sins, and no fear of God before our eyes, fulfilling the desires of the flesh, and of the natural mind which is enmity against God: but what we did was ignorantly in unbelief, but thou O Lord hast extended mercy unto us, and shown us the exceeding riches of thy grace, and given us to know and believe, that thou O Lord

hadst set thy love upon us, before the foundation of the world; and it pleased thee O Lord, to make us thy people, "Bless the Lord, O my soul!"

Lord's day morn, February 20th.—"O Lord thou art my God, and I will praise thee, I will exalt thee, and sing, be thou exalted, O God of my salvation." Had a restless night, but that is passed, with the pains, and aches, of body and bones; but the promise is, "As thy day, so shall thy strength be:" Amen; so be it O Lord, and so it hath been.

Lord's day morn, March 6th.—Passed a restless night, much pain, but Jesus is my light, my life, and my salvation; "in him do I put my trust," read (Ps. xxvii.), "One thing have I desired of the Lord, that will I seek after, leave me not, neither forsake me, O God of my salvation," holpen with a little help, much pain, and languor throughout the day.

Friday morn, March 11th.—Sun shining, though not clear: "When I awake, I am still with thee," the tabernacle shaky, with pain and cough, nevertheless my times are in thy hands O Lord; and my steps by thee are all numbered: read (Est. ii.).

Saturday morn, March 19th.—"Wisdom is better than rubies," give me wisdom and understanding O Lord? that I may know thee, thy ways, thy truth, and salvation; rejoice in thee at all times, and bless thee for all things; the body, bones, and head, painful. Read (Prov. xxiv.), it is blessed to understand a parable or proverb; read (John xxi.), "Children have ye any meat," "Come and dine," precious Lord Jesus, let me hear thy voice at morn, at noon, and at night? Amen.

Thursday morn, March 24th.—Hitherto the Lord hath helped, and brought us in safety through another

night:" I will praise thee O God, and bless thy name for ever and ever:" read (Acts xviii.), "and testified to the Jews, showing by the scriptures, that Jesus was Christ." Sweet employ, preaching peace by Jesus Christ.

Saturday morn, April 2nd.—"Oh that I had in the wilderness, the lodging place of a wayfaring man; I would leave my people," "O that I had the wings of a dove, then would I flee away and be at rest:" read (Isa. lxiii.), "Who is this?" &c.; an important question; and a wonderful answer, "I that speak in righteousness, mighty to save."

Monday, April 4th,—O that I could love thee more, serve thee continually, go on in thy strength most gracious Lord my God, and sing of thy mercies for ever; read (Job. x.), "I will say unto God, Do not condemn me," "thou hast granted me life and favour, and thy visitation hath preserved my spirit:" read (Rev. xxii.), "And he shewed me a pure river of water of life;" Lord let me drink full draughts, day after day, *till I see thee as thou art.*

Thursday morn, April 7th.—"My soul, wait thou only upon God: from him cometh my salvation, He only is my rock, my strength, and song." The strength of the body declining, much pain in the right side under the breast; but all is well, blessed be the Lord my God: read (Prov. xxv.), "A word fitly spoken," &c., "so is good news," &c.: read (1 Peter iv.), "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves," &c.

Friday morn, April 8th.–"Surely shall one say, In the Lord have I righteousness and strength; and even to him shall men come;" precious Lord! and precious words in the Lord! chosen in him, blessed in him, accepted in

him the beloved. Refreshed with sleep, the body and limbs easier, "Bless the Lord O my soul;" "Truly my soul waiteth upon God, from him cometh my salvation;" "I am poor and needy, but thou O my God, thinkest upon me," "and by thee I have been holden up from the womb, and preserved in Christ Jesus and called." Read (Ps. lxix.), "Save me O God!" "O God thou knowest my foolishness." Art not thou my precious Lord Jesus, the speaker in this Psalm? "Made in all things like thy brethren, and tempted in all points," &c.

Lord's day, April 10th.—"O Lord thou art my God, thou wilt rest in thy love:" thou hast said, "I will surely do thee good," be with me and with my mouth, that I this day may speak thy word faithfully. Read (Le.x.), a marvellous rebellion and sudden death: pause *my soul*, and ponder; "God is not mocked:" read (Acts i.), another display of what rebellious man is, and can do, though an apostle: Lord preserve me unto thy heavenly kingdom! April 13th.—"I am not ashamed of the gospel of Christ:" much pain in feet and legs, with cramps; give me patience O Lord, and do thou, "commune with me from above the mercy seat."

Thursday morn, April 14th.—Thou O Lord abidest faithful, I desire to praise thee continually, O Lord my God, for great is thy love and kindness towards me and mine: thou only art worthy to be praised, I am "poor and needy, but thou thinkest upon me." Monday 18th.—Very unwell and much pain, but "the Lord liveth, and blessed be my rock, and let the God of my salvation be exalted:" read (Ps. cvii.), "O give thanks unto the Lord, for he is good, for his mercy endureth for ever:" read (2 Peter i.), "We have not followed cunningly devised fables, when we made known unto you the power, and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty."

Tuesday morn, April 19th.—Cold thick atmosphere, "Unto thee O Lord will I cry," leave me not comfortless, "make haste to help me O my God;" "I am poor and needy, but thou thinkest upon me:" read (Ps. xxvii.), "The Lord is my light," &c., "Wait on the Lord," &c.: read (Col. iii.), "If ye then be risen with Christ," &c.

Wednesday morn, April 20th.—Preserved from all evil, and a new day of mercies opened; much pain and debility, but "all things work together for good:" Read (Ps. xxviii.), "Unto thee will I cry O Lord," "Save thy people," &c: read (Rev. xix.), "Hallelujah! for the Lord God omnipotent reigneth." Rode to Cannon Street to have a photograph taken—the one published.

Thursday morn, April 21st.—Much pain in legs, sore throat, and exercised with dreams; "Thy mercies O Lord, are every morning new:" read (Isa. xxv.), "O Lord thou art my God," &c.: "He will swallow up death in victory," "Nevertheless, the foundation of God, standeth sure," &c.

Friday morn, April 22nd—Good Friday.—Arose at a quarter to 7; on this day we commemorate the crucifixion, sufferings, and death of JESUS THE SON OF GOD, EMMANUEL, GOD WITH US; the man of sorrows, the CHRIST JEHOVAH: I read (Esther i.), the Gentile church cast off, and the Jewish church delivered; but in the fulness of time reversed, the Jews cast off, and the Gentiles gathered in: read (John xix.), precious are thy words, O Lord, "It is finished, and he bowed his head, and gave up the ghost."

Saturday morn, April 23rd.—Sharp frost, calm and sunshining. O Lord my gracious God, "thou knowest my down sitting, and my uprising, and my thoughts

afar off," thou didst take me out of my mother's womb, and hast preserved my life by a great deliverance, for thou hast delivered me from death, from condemnation, and from the curse of the law: thou hast made me nigh unto God by thy blood; saved me from all sin, and "reconciled me to God by thy blood," and "thy blood cleanseth me from all sin," and by thy resurrection, thou hast "justified me from all things," and according to thy love, the riches of thy grace, and thy everlasting mercy, thou hast chosen me for thyself, and blessed me, and nothing can seperate me from thy love; and having so obtained help from thee, O Lord my God, I continue to see the return of another birthday, being seventy-two years old this morning: "What hath God wrought?" I heard thy word, spoken by thee as I awoke this morn, just after day-break; "Fear thou not, for I am with thee, be not dismayed, for I am thy God, I will strengthen thee, yea, I will help thee, yea, I will uphold thee, with the right hand of my righteousness." "Bless the Lord, O my soul," "hold up my goings in thy path:" I still am poor and needy; "The Lord is my strength and song, he also is become my salvation:" read (Ps. lxix.), "Save me, O God," &c.; "Hear me, O God, for thy loving-kindness is good," &c. The prayer and pleading of Christ. Read (Luke xii.), "Whosoever shall confess me before men," &c. "Fear not little flock, for it is your Father's good pleasure, to give you the kingdom," and do thou O Lord, preserve me unto thy heavenly kingdom?

Amen, and Amen.

DEAR READER,

As from the Lord's all wise dispensation in having taken to himself, this highly esteemed and sent servant of Jesus Christ; a necessity exists, of adding to, and somewhat enlarging on the foregoing contents of this little volume, and in undertaking the matter, we do so feelingly and confidently, in the assurance, that whatever may be thus introduced in connection or otherwise, with the tribulatory and chequered path of ARTHUR TRIGGS, will be read by many of the Lord's family with an additional pleasure, as still further illustrating and confirming the life and history of one, who undoubtedly stood very *prominently conspicious* in the ranks of those who have been called by DIVINE GRACE, and set apart for the work of the ministry, BY GOD THE ETERNAL SPIRIT.

In perusing the first and the part now before us of this MEMORIAL, may we not say, "*What hath God wrought?*" Here is one counted worthy of bearing "*the reproach of Christ,*" taken from among his companions, out of a small and almost unknown agricultural village, where with others, he was engulphed in the vortex of sin and *comparative* ignorance, quickened, and sent forth by the HOLY SPIRIT'S teaching, with a commission, to proclaim to poor sinners, salvation, and "*the unsearchable riches of Christ*:" thus choosing "*things which are not, to bring to nought things that are, that no flesh should glory in his presence.*" One who was in no way preeminent (or scarcely equal) according to the wisdom of the flesh, to some of his

associates in sin and ungodliness ; but "*that the purpose of God according to election might stand,*" "*as it is written, Jacob have I loved, but Esau have I hated:*" "*one shall be taken, and the other left,*" taken visibly out of a state of nature, and "*translated into the kingdom of God's dear Son;*" and further in this instance, out of a state of *obscurity and ignorance*, and led on step by step, until he was finally brought to this modern "Babylon," *to set forth God's truth, "among the thick boughs:" "Is there anything too hard for me?" saith the Lord.*

And may we not perceive in perusing the WORD OF GOD, this similarity from the first; of his calling the most unlikely according to fleshly discernment, with those the most obscure by birth and parentage, and by the teaching of his HOLY SPIRIT, bringing them forth to the light, to show forth or proclaim, as his PROPHETS, APOSTLES, or MINISTERS ; his eternal truth, will, purpose, and good pleasure : "*not many wise men after the flesh, not many mighty, not many noble,*" "*but God hath chosen the foolish things of the world to confound the wise,*" *&c.*, and which was remarkably conspicious in the person of ARTHUR TRIGGS, who was, as he tells us, *in the first part of his* MEMORIAL, born in an obscure straggling Devonshire village, where his forefathers originally migrating from the sterile westerly part of Cornwall, had settled for a great many years before, and his parents he remarks were poor, and who had a family of nine children, and he was *the eighth or youngest son:* this is again significant, as the Lord has testified, by his *frequently* singling out, and sometimes for an especial and notable purpose, of the *younger or youngest;* and the eighth must

occur to the mind as suggestive, as we read of "*Noah the eighth, a preacher of righteousness*" (Pet. ii. 5).

We have heard from his mouth, that besides himself and his brother John that he has mentioned, he had the strongest hope from evidence he had gathered, concerning two of his sisters that died before he was called: and his mother left such testimonies behind, when on her dying bed, as gave him a well grounded hope likewise, of *her* safety in Christ; if so, cannot we say the Lord's love and mercy manifested to this family, were very conspicious.

We believe, although living in the same village, she never heard him preach, or but once; the reason for this was, no doubt, that his father being such a rigid churchman, was a preventive, and at this time, from his acting so much against his wishes by leaving the church, he was rather disliked by him, and more particularly on the account of his becoming a Methodist, as all dissenters were then termed: she died January 16th, 1826, aged 79. And here it may be remarked, that from the first (as he states in the former part) when he began to preach, he wrote down regularly, and so continued to the last, in one book, all the texts which he spoke from, how many times, and where at, with short memorandums of personal and family matters, and which number of times amounted to 10,103: from this book we shall extract whatever may be considered necessary for our guidance and purpose. The first we make is concerning the death of his mother; he merely recording it, and summing up with, "*O death, where is thy sting?*"

In connection we state, his father's death took place on the 25th of December, 1827, aged 87. This event was a

great exercise to him, he visited him from Plymouth a few days before his death, at a brother's house, at Kingston, which is about fourteen miles distant, and with a determination to speak to him, of the preciousness of Christ, as experienced by himself, and his finished salvation; but such a bar was laid on him, that he went up to his bed side three times for the purpose, but was so shut up and dumb before him, that he could not utter a word as he had intended, and his heart seemed so hard and unfeeling, that not a desire could he get from it, that the Lord would manifest his love and mercy to him, in a way of salvation: may we not here say, with humble submission in the words of the divine apostle, Not "*of the will of the flesh, nor of the will of man, but of God.*"

In page 113 of the first part, he relates a circumstance concerning a letter being sent him, charging him with cheating and defrauding some one out of *fifteen pounds;* this was a brother the money was owing to, but who, we have heard declare, knew nothing about sending the letter; this brother, just before this time, became very religious, and he heard Arthur constantly, when he preached at Bigbury, or in his own house; he continued for a while, but by and by he fell away, not having entered *by the door* into the sheepfold; his religion ended as it began, in the flesh: that is, he was *tempted* to become religious, by being *terrified in a thunderstorm*, and as the recollection of the occurrence wore of, so did his religion decay; he died February, 1858, aged 78. Again in this instance, may we not adore God's *distinguishing* grace and mercy displayed, here are two near in fleshly ties, one is kept, preserved, and upheld by the power of God through faith, by being in union oneness with Christ; whilst the other, not stand-

ing in the same dear relationship, is permitted to fall away; and now only one, (a brother) of the family remains verging on 80.

The first recollection almost that we retain of Arthur Triggs, is just at the time he was called by divine grace, by our standing beside him in the clerk's desk in the parish church, when he was doing the duty for his father; and we have some faint remembrance of hearing him *once* in the same church, give out "Let us sing to the *praises* and glory of God, part of the 16th Psalm."

"My lot is fall'n in that blest land,
Where God is truly known," &c.

This was correctly verified afterwards, but at that time the words as he has remarked, *were uttered in ignorance and unbelief*; likewise, we recollect standing beside him, at the door of the house of the parents; at the funeral of that dear little girl, Sarah King, recorded in his former part, when he gave out that hymn, and pitched the tune:—

"In hope of life eternal given,
Behold a pardon'd sinner dies."—106 "*Kent's selection.*"

One or two others, were the only funerals he ever took any active part in; he always having some repugnance to the same: we also recollect being with him, the first sermon that he preached at his brother's house, in Bigbury; and which was on January 12th, 1817, from (Rom. i. 16.) "*For I am not ashamed, of the gospel of Christ,*" *&c.*, but we only recollect his manner on this occasion, and not the matter. For some time before he stood up to preach, he would as he has stated page 82, of the former part; read a sermon, with a portion of the word of God to the few

assembled, and *give out the hymns:* the first he ever proclaimed, and with the same pathos and emphasis as many remember; was that one of Medley's,—

"Awake my soul, in joyful lays,
And sing thy great Redeemer's praise.
He justly claims, a song from thee,
His loving-kindness, O how free!"

And the sweet contents of which; he lived and died in the realization of.

This brother JOHN just spoken of, was likewise for some time clerk, in *that* parish church; and even after his call by divine grace; as we can distinctly recollect, his leaving the few collected in his house of a Sabbath morning, to go to the church: but he soon escaped from this entanglement, as it was seeking the living among the dead, and joining in a form of words without the power thereof. This brother he remarks, was in Christ before him; and we have heard this brother say, how that after the Lord had quickened him, and brought him into liberty, he was exercised in mind, concerning his family; they being all then apparently dead in sin, and enemies to God by wicked works; and the heartfelt and agonizing prayers that he put up, that the Lord would manifest himself unto some of them; but said he, when Arthur was brought out, and it was made manifest what the Lord had done for him, I grew so indifferently cold, as to wishes and desires concerning any more of my family; that I never could pray for one of them afterwards.

We well recollect his old house; where about ten or a dozen would congregate on a Sabbath for worship: our position was commonly near the chimney, and where likewise would

sit the wife to keep the fire burning, and the attention towards the food that perisheth: she was a professing woman, but very muddled in judgment, having heard nothing but a yea and nay gospel: so that Arthur's coming forth with such a volubility and boldness, to talk of what God had done for and in him, astonished her; and she would frequently say to him, when he had concluded preaching; "*I am quite in a way, you do go on so, I am so frightened for fear what you will say:*" and this proved true at times, by her forgetting the pot, the provisions, and herself, until the service was nearly, and sometimes quite concluded: but as Arthur Triggs had his soul on fire when speaking of the truths of God, and more especially when he gave out an hymn, it was not to be wondered at her forgetting the fire, &c., in the chimney; being "frightened" as she said, at the fire, and undaunted boldness of the preacher.

He remarks in his first part, concerning these few assembling together, namely; their having left the Baptist church at Modbury; not that they had abandoned the tradition of their fathers concerning baptism; or its popular mode of administration; but because the ministry had become barren, and sunk into scarcely more than legalism with an upholding of this disputable ceremony: so that this matter as is usual with such, was soon set forth by them to provoke his attention, as a most *essential and solemn ordinance:* and happening to meet with an individual, that was a very luminary in profession, and a warm advocate with a persuasive speech; he consented and was baptized by him; but this person, from his ungodly deeds that were discovered afterwards; proved that baptism in water may be submitted to, and con-

tended for, without knowing anything of *that baptism, which is of the Holy Spirit, unto salvation.*

But not long after having been baptized by this man, and having baptized one of the few that had joined in fellowship: he was greatly exercised concerning the matter, and on asking guidance, with instruction from God's holy word; he was enabled, he has remarked, to discover that *immersion* IN *water*, was contrary to the scriptural *baptism with water;* and further, that the only baptism necessary, and essential to salvation; *was to be baptized into Christ, and with the Holy Ghost:* so from this time, setting aside *immersion, infant sprinkling, &c.*, and more particularly being so disgusted, at the immodesty of one or two of those exhibitions that he afterwards witnessed: he could, as many have heard him declare, with the apostle *thank God! that he was not sent to baptize, but to preach the gospel.*

His manner and emphasis of delivery, were peculiar, and original from the first: and although latterly many have objected, and have called him a rambling preacher, from his not immediately taking up, but as it were *encircling* his text: this was not to be noticed with him, at the commencement of his ministry; as he had then, more of a methodical arrangement of his subject, and he was more especially, treating on the doctrines. His brother we don't recollect, took any, or very little of any active part at these meetings, but since when a small chapel was built, and no one at times to preach; he would keep it open, by reading a sermon, &c., to the few assembled.

These days were special days, as he has recorded, with Arthur Triggs: yet with them abounded heart sorrow, poverty, temptations, and trials; (*see the first part*). But

as many, if not all, of those that are old men and fathers, forget what the apostle says, "*When I was a child, I spake as a child;*" we will here insert some portion of a dedication, written by him in 1817, to some hymns and poems that he composed at that time: and likewise; we insert a letter written by him at the end of the year 1816: as a few no doubt, will be pleased to see *something* of the germs of *that ministry*, which so many latterly were blessed and fed under, by the HOLY SPIRIT from his mouth: and perhaps the reader will not fail to discover in these extracts and letter; a few sentences which are objectionable, and much of what he condemned in his later years; which is, pulpit phraseology, and the sayings of men.

He commences—"But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ, by grace are ye saved:"—Dear reader, the following lines that are penned in imitation of poetry, are not recommended to the world at large, or to the polished professor; for no doubt they will brand the author with that horrible character, of being an Antinomian; but with the apostle I would say, none of these things move me: it is penned by one, whose desire is to be taught and led by God the Spirit, into the ways of all truth, for without his *sacred influences*, no man can call Jesus Lord: my reader will find nothing in them relative to the amendment of *old Adam nature*, or that doctrine which is so much esteemed, progressive sanctification; my chief aim is, as God the Spirit will be pleased to enable me; to treat of that sanctification, that is attributed in the sacred word to Jehovah the Father; flowing from his eternal, unchange-

able, everlasting, electing love; *influencing* his glorious mind, giving his church in *vast eternity* a being, and well being, in the house of the Father's glory, the man Christ Jesus;" "Being fully persuaded, that all things relative to the church, *was* fully settled at the grand council of peace, in *vast eternity*, when the Three One God entered into covenant engagement, for their own *declarative glory*, and for the benefit of countless millions, that they *had determined should fall in Adam.*"—"Justified and pardoned, by being in union with the *God-man*, and according to the all prevailing power of the eternal atonement, then nothing will do, but what flows from the everlasting love of Jehovah, and performed by the *God Glory-man Christ Jesus.*"

THE LETTER,

Kingston, October 27th, 1816.

READER,

I am led to apprehend, that one of the greatest blessings that can be enjoyed by mortals on earth, is to know their oneness with Christ Jesus; and it is the work of the Eternal Spirit to make it known unto us: and in the infallible word of God, we have it plainly laid down to our view; that all the church of God were sanctified by God the Father, preserved in Jesus Christ, and called by God the Spirit: now I am led to conceive, that this clearly demonstrates the eternal purpose, and the plan of salvation: here we have the whole glorious Trinity, beautifully described in their covenant work of redemption: first then, God the Father chose or elected, or set apart, or sanctified; and in God the Son they are all preserved, and shall and will be called, by God the

Spirit: so then as the church were eternally loved in Christ, so they were eternally sanctified and justified, and free from all sin, in the sight of Jehovah the Father, for Jesus Christ stood in his covenant engagement, as their surety and day's man; and this glorious surety God the Son, bound himself over for the church to God the Father: now this is according to the eternal purpose, to pay to the divine attributes of Jehovah the Father, all the demands they might have upon the church; so God the Son became bondsman for the church: for it was according to eternal purposes, that the church should fall in Adam, and so by transgression and sin, they became an insolvent debtor; and always would be kept in the prison-house of law and justice, to all eternity; for they never would have been able to pay off their enormous debt they had contracted, if they were to suffer the wrath of God on their body and soul, in hell to all eternity; for finite can never satisfy infinite: but this glorious bondsman God the Son, agreed with Jehovah the Father, to pay off this debt, his church had contracted, by taking our nature into union with his divine nature, and to become incarnate, and to tabernacle here below, to suffer, bleed, and die; for it was impossible for the Godhead to die, and without shedding of blood there could be no remission: so we see that God and man were united in one Christ, and according to the dispensation of the fulness of time, Christ came in the flesh; and this is a great and glorious mystery of the will of God.

"Too profound for a Seraph to pry,
And all for the lifting of Jesus on high."

So then Jesus Christ always stood, as a lamb slain from the foundation of the world, or as the great atoning sacrifice in the view of the eternal Father, and Christ is the bond of the everlasting covenant, and his blood is the blood of the everlasting covenant, for we hear justice proclaiming by the blood of thy covenant, I will send forth the prisoners out of the pit: so then by the sufferings and death of Christ, justice is satisfied, and the law is magnified and made honourable; but again, this glorious plan always from all eternity, stood present in the view of God the Father, and God the Spirit was the witness between God the Father, and God the Son; according to the eternal settlement and agreed with them in covenant, that he would bring home to glory all the chosen of the Father, and redeemed of the Son; and here is the final perseverance of the saints displayed, for Christ said himself in the days of his flesh, that all thou hast given me shall come to me, "And him that cometh to me, I will in no wise cast out." But perhaps reader, this may not seem to thy view correctly arranged, or in complete order, but I must tell thee that I pick it up as I find it, or as the blessed Spirit will please to give it me; and without his teaching, we should never have known anything about this glorious plan of salvation, and by this blessed Spirit we have revealed unto us, that the iniquity and sin of all the elect or church of God, were bound in one great bundle, and laid upon the atoning sacrifice, or in other words, on the great scape-goat of the church, who bore them away out of the sight of Jehovah the Father, into the land of eternal oblivion. Then dear reader, may my soul and thine, with all the elect of God rejoice in this, that we are freed from sin.

"And by the eternal love of God
For ever, are shut in."

"Shut in," in that glorious house or ark, Jesus Christ, by the bars and bolts of God's love; but reader, thou mayest be saying, that we are sinners of the deepest dye, but if thou art a believer in Christ, thou art complete in Christ, it is thy old nature that is full of sin; and I must tell thee by my own experience, I find I shall carry about with me, these things in my poor house of clay, down to the Jordan of death; for this body must die and mingle with the dust: but at the glorious resurrection of the just, then dear reader, thy soul and body and mine, (if in Christ) with all the redeemed shall arise, and our vile body will then be fashioned, like unto his glorious body; then may the eternal Spirit teach us, to spend the remainder of our days in the prospect of that great day, when this glorious bondsman shall appear the second time, without sin unto salvation. Now reader, I will endeavour to introduce a few portions of God's word, that I think clearly demonstrate, that the church of God were eternally loved, sanctified, justified, and complete in Christ; now it is said of the church of Thessalonica, that they are "in God the Father, and in the Lord Jesus Christ;" And to the church of Ephesus it is said, "According as he hath chosen us in him (in Christ), before the foundation of the world, that we should be holy, and without blame, before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved;" and God hath said, "Yea, I have loved thee with an everlasting love,

therefore with loving-kindness have I drawn thee." *Dear Reader*, may the eternal Spirit unfold more and more of the glorious mystery of the will of God to our souls, that we may be led to rejoice in being eternally loved in Christ, and to be led far from all creature props or anything else, that is contrary to the love of God in Christ, for there's the sinner's all: now to be eternally sanctified and justified, *is* the effects of the eternal love of God, and these words allude to cleansing, freeing, or making holy; now this is as we stand in Christ, for if we look for these things in creature, we shall be greatly disappointed: where is the man that we can find these things in, in and of himself, or as he stands in union to the first Adam; surely there is not such an one upon earth, for "all have sinned, and come short of the glory of God;" and I am sure that those which feel and know the plague of their own hearts, will not be advocates for personal holiness, or progressive sanctification; but they will ascribe all the glory to God and say, that it is in Christ they stand complete: such is the glories of free grace, that they are sanctified in Christ Jesus, and called to be saints; for "both he that sanctifieth, and *them that* are sanctified, are *both one*, for which cause he is not ashamed to call them brethren:" and again by the which will, the eternal will of Jehovah the Father, we are sanctified through the offering of the body of Jesus Christ, once for all: and "by one offering he hath perfected for ever, them that are sanctified:" and we are "justified freely (from all things) through the redemption that is in Christ Jesus." Dear reader, if thou art one of the chosen of God in Christ, depend upon it that thou shalt have grace below, and glory hereafter; and although thou art harassed by that threefold troop, the world, the

flesh, and the devil; yet rejoice that the captain of thy salvation the lion of the tribe of Judah, hath prevailed over all these thy foes, and "is touched with the feeling of *thy* infirmities," and "in all points (hath been) tempted like *unto his brethren;*" for he is the elder brother of his church, entered within the veil, always to appear before his Father's throne for thee, and all his church; and he hath said, I give my sheep eternal life, and they shall be with me where I am, that they may behold my glory.

"Then what shall tempt us to despair,
Since Christ and we are one."

For we are bone of his bone, and flesh of his flesh, and so the union stands. Now reader, I must beg of thee not to be looking at these glorious truths as moral attainments, or the wisdom of man, for I have nothing but what I receive, and I hope and trust that the eternal Spirit will always be my teacher, and to keep my eye single, always fixed upon the declarative glory of God: and it is my daily prayer to be led and taught more and more by this blessed Spirit, that he would unfold to my view more of the mystery of the will of God, and to have more of the love of Jesus shed abroad in my heart, and to cause me to walk in all the holy ordinances of God blameless: so farewell dear reader, and if any of these truths that are advanced here, are acceptable to thee, I pray the Lord to bless them to thy soul, and may thee and I join in heart and voice to sing,

"Haste my beloved, fetch my soul,
Up to thy blissful courts above;
There we shall see thee face to face,
And triumph in redeeming love."

even so, come Lord Jesus, Amen.

These extracts and the letter, are given verbatim and without *any correction whatever* ; this remark is necessary, as some have imagined from his humble origin, and from what he has stated in his former part, that he was very deficient at this time in his orthography, and his grammatical construction.

But to return: Bigbury we say again, was ever a hallowed place unto him; but he had great conflicts, as may be seen in pages 58, 89, and others of the first part; wherein he says, "I generally went to my house mourning, grieving, and crying," &c. He had been indulged one night with great liberty and enjoyment in speaking, and he staid as usual after the conclusion, rehearsing over the glorious truths he had been dwelling upon, until it was got rather late; when he left with his cup running over, fancying himself more than a match for the devil, and believing as his mountain stood so strong, that he never more should be moved : the distance he had to travel was about three miles, on a very dark night, and through a very lonely road : he had not got further than about half his journey, when he thought he heard a horseman coming down the hill behind him, and at some little distance; and as the sound gradually increased, he stood up in the side of the hedge, (it being as stated such a very dark night, and the road rather narrow), that he might pass him, as he could not discern anything scarcely a foot distant: after he had stopped for a few minutes, the noise ceased; when he went on again, and the sound he heard again, and seemingly, from some different cause from what he considered at first, and verynear him: again he stopped, and the noise stopped : by this time his fears were once more in the ascendant, *and he again began to conclude that*

he was nothing but an hypocrite, that he had run unsent, and for such awful presumption, the devil was at his heels ready to carry him away: so trembling, on he went, until he came to the top of the hill, leading to the brook that he has mentioned in page 58, first part, and still finding the *something* (whatever it was), close upon him; fears prevailed, and reason gave way to an impellent imagination, and off he started down the hill, making a dash across the brook, *and his pursuer after him;* on he ran until he was exhausted, and he was compelled to stop, and now he thought *it was all over with him,* but hope ever at hand when beset by despair, caused him to step on one side, thinking it might pass; but no! that stopped also. Alas! *now what should he do,* he could not see anything, and was nearly a mile as yet from his home, therefore stay he could not, but go he must; so off he went again, *and with this demon of imagination close at hand* all the way, and through the village to his door, and where he arrived in such a state that we attempt no description, and on procuring a light, he discovered the subject of his terror, as tangible, earthly, and bristling with impatience, and head erect; and whose progenitors were very probably inhabitants of the land of the Gadarenes; as this one the devil surely had possessed, (feeling probably enraged at losing such a willing drudge out of his kingdom), and it had ran down a steep place, but unfortunately *for our zealous young parson* was not choked; there it stood gentle reader, in the visible shape of a LARGE SWINE WITH A BLACK FACE, and which it was discovered afterwards, had escaped and followed him from a farm yard, through which on his way home he had to pass. This discovery somewhat calmed his fears, and he took courage, that when the

next time of assembling together arrived, to venture to go again.

A similar occurrence happened to him one dark night, as he was returning from Ermington, when, as he was coming up from Saker's Bridge, his attention was suddenly aroused, by hearing some apparently heavy body coming down the road against him, and as if it were tearing it up; when stopping for a few moments, there approached and stood before him, *something* staring with eyes of fire, and *seemingly* (it being so very dark), about the size of a *large calf*; when in a moment it made a spring over the hedge, and the bushes on it, which were several feet in height, falling on the trees on the inside, which was an orchard, and sounding as if they were split to atoms; but this was not the case, as having to pass that way the next day, he could not discover any damage whatever.

What this was, he never could determine; but abounding as he did with so much fear at this time, and believing that satan had a hand in those matters, and might make another attempt to frighten him; ever after, we were a constant companion for him in those lonely dark nights and roads, and many preservations we have had. One night in returning from the place just mentioned, we both had a narrow escape from drowning, in endeavouring to find our way in impenetrable darkness, and for some distance across the meadows, by the side of the Erme river; this was on the 24th of December, 1822, and on this night, it was the first sermon we heard from him, that has any abiding: the text was, from (Jeremiah xxxi. 20), "*Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still, there-*

fore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord:" he was this night peculiar as many testified, his soul seemed in an extacy of delight, dwelling on the love of Christ, as manifested and revealed to His stubborn and "bemoaning Ephraim's."

At and some time before this period, he preached occasionally likewise, at Holbeton, another neighbouring village, and as it was usually on an evening, and we had to cross and recross a rather intricate ferry, (especially when it was very dark and the tide had receded); many dangers lay across our path; but the Lord preserved us from all evil, bless his holy name! and as he had such a burning love and fiery zeal from the first, for proclaiming the truths of God to poor sinners, none of these matters could discourage or daunt him; he continued preaching at this last named place occasionally, and at Ermington pretty regularly, from the time that he left Ivybridge, up to his leaving Kingston for Plymouth.

He has stated in his first part, what induced him to preach in his own house, and to that we will add an additional incident, which perhaps further provoked him. He went to the poor-house (once as he has stated); and again, to hear others preach, and one of them considering we suppose, the language employed in the text he took (Prov. xv. 17), not homely enough for his auditory; paraphrased it thus, "Better is an *herby pudding* where love is, than a stalled ox and hatred therewith:" this trifling with the word of God, and what the fellow advanced, was more than probable another incentive, for him to proclaim JESUS AND SALVATION in his own house.

Many attended, yet but few as he has recorded to the saving of their souls, but there was one we must mention in particular, who professed to have received the word of life from his mouth into her heart, and his being young *in discernment* at this time, he was rather taken with her; but it soon proved *how can two walk together except they be agreed!* she was always rejoicing, and could talk by the hour; doubts and fears were unknown to her, and satan did not seem to be very busy with her, in the way that he felt: she had a custom of waiting for him at her door every morning, when he had to pass that way to his labour, and would sometimes detain him for a quarter of an hour or more, speaking on the truths of God; and with tears in her eyes saying, with what comfort she had received the preached word, by the Holy Spirit from his mouth; she endured for a while, and then made manifest that she had received *the seed into stony places with much joy*, but having no root *in herself*, she withered away. We saw her some few years back on our visiting the old village, and on questioning her concerning her former profession, she was dumb, and answered not a word.

Many of the places at this visit did we pause over, where we had been companions in our labours together: in the church may be noticed a tombstone cut and erected by him, in memory of the Julian family; likewise one or more may be seen outside in the ground, and his initials were to be traced on a few of the buildings in the parish that he had erected, and many many acres of land have we traversed with him, dragging the Gunter's chain. The learning necessary for this, and most other matters, such as he was possessed of at this time, was acquired from an

old uncle, that was a school-master in the village, (his father's elder brother), and who was very fond of him. This old man had an intuitive knowledge that was very remarkable, and Arthur being of a teachable disposition, it rendered him an object of his solicitude; but when the Lord called Arthur by his grace, and he began to talk of the Lord's mercy and gracious dealings towards him, his mind was turned against him; yet when on his death bed, he sent for him to come and see him, and beseeched him to reflect, and never to be led away into the belief of such an *"horrible doctrine as election:"* desiring him to go home and read the xvii. chap. of the Acts, which he did, but only to cause him to rejoice in God's election the more, to think that he had chosen him.

We now pass on, to make a few remarks relative to matters, after his settling in Plymouth; we well remember attending the prayer meetings in Rehoboth Chapel with him, at 7 o'clock on the Sabbath mornings; many would gather together, and great zeal was manifested; he remarks in this second part, that this zeal was not so fresh with him in his later years: but at this time, he had many praying men about him; so that those meetings continued for some period, after his removal to Trinity Chapel, and then finding it rather more than he could undertake, to preach three times on the Sabbath, besides three times in the week, as he had done; the service on the Sabbath afternoon was discontinued, and the prayer meeting was held in its stead: and as he has remarked, he had heard enough to make him sick and tired of all *praying* meetings, as most of such meetings are; he rarely if ever attended them.

When he came to London, this subject was soon descanted upon; and from hearing of his dislike to *praying meetings*, some caring, or knowing but little of distinctions; confounded the construction by saying; that he was an enemy to *prayer meetings*: and others went so far as to say, that he choose his deacons *purposely*, because they were not praying men; but this we can contradict.

He has noticed in the first part, the paternal familiarity that existed between him, and that servant of the Lord, Dr. Hawker: before his settling in Plymouth, many endeavoured to prejudice the Doctor's mind against him, by saying he did not preach the truth: and one in particular, and who we believe now preaches somewhere in the east of London; uttered many things to the Doctor in the bitterness of his disappointment, when the separation took place in the church at Rehoboth Chapel, on Arthur Triggs first coming there; that savoured of anything but the truth: as the Doctor had had a different statement from the above, communicated to him by other parties; he expressed a desire to one of the friends to see him; and accordingly he called and rehearsed to him the Lord's gracious dealings that he had experienced, as recorded in his first part: the dear old man sat and listened attentively, with the tears running down his cheeks, and when he was about to leave him, he pressed his both hands and ejaculated, "My brother! My brother! an enemy hath done this;" ever after, they were on the greatest familiarity and friendship up to the Doctor's death, which took place April 6th, 1827: he records in his text book this event as follows,— "Died this eve, at 6 o'clock, that faithful servant of Jesus Christ, and preacher of the everlasting gospel,

near fifty years, Robert Hawker, D.D., Vicar of Charles;" "The memory of the just is blessed, and the righteous hath hope in his death," "he was buried on Good Friday, the crowd was very great." Such was his esteem for the Doctor's ministry, that he would frequently after the morning service at Rehoboth was over, leave with all haste, to press his way up into the gallery of the over-crowded *Charles*, to hear for about ten minutes the conclusion of this venerable old saint's morning sermon.

Not a great while after the removal from Rehoboth to Trinity Chapel, he had a bitter trial to encounter, from one with whom he had walked and talked with, and they had been as brothers: but one night on their returning from Stonehouse, where he preached at this time on Wednesday nights; he accused him of being a "Liar, a rogue, and a cheat;" and *that* his brother could testify, in the building of the chapel: this was the deepest wound he had ever received, as it was from one who was among his first and kindest friends, on his coming to Plymouth, and who had been his bosom companion from that time, up to this occurrence: this event caused a separation of all fellowship, and he was requested. (the charge being of such an untrue, and scandalous character), to withdraw from his deaconship, which he did, after some hesitation; but he created a great disturbance in the church, and it was some time before it was quieted.

After this painful event, he was very backward in forming any very intimate acquaintanceship, and he visited but little; but he was ever ready to receive any of the Lord's poor, tried, and tempted children, that would call

upon him, to talk over what God had done for their souls; and as his correspondents were numerous, his time was much occupied in writing to *some* of the many ; and be it remarked, that from the first, up to the time of his death, he rarely received a letter breathing forth a thirst after Jesus and salvation, but that the fire would kindle in his heart, so that the writer had not long to wait for an answer. Thousands of these letters are scattered amongst his corresponding acquaintance, and which have proved a comfort, with edification and profit, to a considerable number of the Lord's family : but this sedentary employment was a great cause of his acute sufferings at the last.

About this period, (1830), he directed his attention to the acquirement of some knowledge of the Hebrew and Greek languages, so that for years past, he was enabled to read and understand tolerably well God's word in its original tongues. His delivery before and after he came to Plymouth, was so rapid, and his *quotation of scripture so continuous and extraordinary*, that many came to hear him for that simple gratification ; no reporter could take his sermons with any correctness at this time, and some have been seen to attempt and continue for a few minutes, and then with a dejected countenance to close their books. This retentive memory continued with him till about the year 1847, when he remarks it was from that time gradually taken from him, and his very rapid delivery was abated, some time before he came to London ; he would often complain of these things latterly, as he felt his inability to bring forth those sublime truths of scripture, that formerly were so ready with him; this as he has stated, brought his mind to consider that his work of the ministry was drawing to a close.

Here we return to mention in connection with the foregoing, a peculiarity that he contracted also about this time, and which was matured (and perhaps too conspicuously), in Zion, of inverting the sentence by shifting the adjective to the noun, and the noun to the verb; or by using the present participle as a noun, such as GOD GLORYFYING, CHRIST EXHALTING, SELF-ABASING, SOUL-HUMBLING, &c., &c.; we scarcely recollect meeting with this inversion to the same extent connectedly, before Arthur Triggs introduced it, but from what cause we leave the reader to determine; we do occasionally now, both see and hear this, and other of his phraseology.

To the account of his removal from Plymouth, we have but a few remarks to add, and first we advert to one point out of the many, that he has failed to represent as fully and correctly as might perhaps have been desired. He comments freely on this transaction, and concerning the great kindness, and apparently disinterested friendship that was exhibited towards him at this time, by the friends in general, and by *some in particular* in London: one of these particular friends, and we may add his first among the many that now existed, was Mr. Frederick Silver; one who had been a warm and constant friend, from the commencement of their acquaintanceship in 1835: it has been strongly asserted by some, that Mr. Silver *was averse to his coming to London*, and by others, that he was as dedidedly in favour of it; now, without impugning the correctness of this latter statement, and of what is in this memorial set forth on the matter, it will be seen from the evidence that is now adduced, that however he had approved, that Mr. Silver *at the last; did not appear favourable to his coming to London.* From his correspon-

dence, dated November 2nd, 1840, we extract the following:—"There is a little movement in London, and *I have been requested* to look at a place of worship, which is to be sold by auction next month: some of the friends think it would be suitable for you; I know you will not move without the pillar and cloud, and I have told Mr. M—n that *our London folks are very fickle*, &c., &c.; but knowing that you will take counsel of the Lord, I mention what is in contemplation, that you may as I shall, lay it before him; I know he brought you to Plymouth, built you a chapel, sent forth his word with power, and still continues to do so; and that like Dr. Hawker, you are set as a defence of the gospel, and I am fearful lest this present movement should be a *stratagem of satan's to injure you personally, as well as to remove you.*" Again, April 16th, 1841, he writes:—"Dearly beloved in the Lord, the Lord grant you the experimental enjoyment of the cxxi. Psalm, and may you come in all the fulness of the blessing of the Gospel of Christ: *but knowing from experience the temper and conduct of London professors, I feel exceedingly for you, and likewise feel quite certain, you will not be a gainer in temporals by your removal.*" These extracts will suffice, and be it remarked that as Mr. S. was ignorant of, and no party to the taking of Zion, and from which period also his intimacy and warmth of friendship exhibits a decline; it may be further concluded that he did not, in connection, justify the taking of this step; and that whatever he had said or done up to the last in these matters, as stated in the Memorial, was said or done hastily, or persuasively, it would appear, against his real convictions; and on the ground of some private considerations *only, we hope;* was

his intimacy and warmth of friendship so suddenly consummated at this time, and probably as it was to others, with a painful regret to himself.

Yet as Arthur Triggs had the WORD OF THE LORD for his guidance and support in coming to Zion; neither this, with other things that he has mentioned, moved or daunted him; and although he experienced afterwards, *something* of the truth of what his friend Silver had warned him, be it remarked, he also experienced, and most particularly as to, and when in Gower Street, *an unusual* amount of sympathy, liberality, and kindness; and he never was brought to question at this time or ever after, but that his removal to London, was according to the eternal will and purpose of his God and Father, as being one of the ordered steps in his path of trials, sorrows, temptations, and pains; and if by some, his faith as connected with the moveables and those around him, has been questioned: yet in this instance IT STOOD STRONG; "judging him faithful who had promised:" going forth "in the steps of *that faith* of our father Abraham:" giving glory to God: *for according to natural conclusions*, he was as warned by his friend Silver, taking a critical and irretrievable step: leaving a certainty for an uncertainty; a chapel with a *large congregation* for a chapel with what he has termed "bare walls:" but having received the commandment, "*he staggered not at the promise of God;*" IN THIS PLACE WILL I GIVE PEACE: and, THE GLORY OF THIS LATTER HOUSE SHALL BE GREATER THAN OF THE FORMER. And his removal from Gower Street, that we have to allude to hereafter; notwithstanding the uproar it occasioned, was in the *same faith*: "*Fear not to go down into Egypt, I will go down with thee, &c.*, "*And I*

will also surely bring thee up again," (Gen. xlvi. 3, 4), and which taking it metaphorically, was in some measure accomplished, although he had a presentiment, that this was more in connection, with the Lord's being about to take him home.

But it appears from his constantly recurring to the subject in this part, that he was never properly reconciled to London, but frequently had a returning thought, that he should end his days in Plymouth; yet amidst it all, he would express his desire that the Lord might be glorified, *by his doing with him as seemed him good;* but particularly when the time was approaching to leave Zion, and no place appeared to open for him; strongly did the thought of returning, revive in his mind ; but the Lord ordered it otherwise, for when those who were the chief instruments in encouraging and bringing him to London, for some unexplainable cause drew back from rendering him the needed assistance; there were others almost unknown to him, seeing the position he was left in, that came forward, and with the greatest kindness joined together and formed a committee, to procure subscriptions for the *purchase* of another chapel.

This circumstance of being *so very unkindly deserted by his once kindest friends,* as will be seen, weighed heavily on his mind ; and no doubt was in a great measure, the cause of his great debility and illness at this time (See Memorial). Now he began to find, that some who would have plucked out their eyes and have given to him on his first coming to London, having seemingly had *their senses* more thoughtfully exercised, found they had been tempted perhaps with too much of a *fleshly zeal* : and others that even adored his presence, and almost imagined some

healing virtue to attend whenever his shadow passed over them, had now it would appear their eyes somewhat enlightened, to see, that they had been setting up and *worshipping an idol.*

Well do we remember these periods of Zion's prosperity, and of Zion's calamity just alluded to; at first it was all joy, both full and abounding, and *we say it as a truth*, by a few, Arthur Triggs would have had a higher pedestal assigned him than even the apostle of the Gentiles, had he assumed flesh and appeared amongst us; but this unbeseeming enthusiasm was soon to have a check, as Arthur Triggs began to wax rather wanton, and untractable in the narrow selfish road of *humour and caprice:* and likewise his independent spirit was perhaps considered a little stubborn, as to the common observancies connected with church regulations and discipline; but so it was, *Zion at this time was a sanctuary*, and in it as it had been in Trinity Chapel, was his ministry of such a peculiar usefulness in building up and *establishing* in the faith, that many of the children, notwithstanding all that accompanied and was passing around him, with his trials, temptations, pain, and anguish that abounded, would be Sabbath after Sabbath, feasting their souls by the Holy Spirit from his mouth, without heeding the sore travail, grief, and sorrow, that were his daily companions; as he seemed when in the pulpit, to be always in the freedom and joy of the Holy Ghost, and although in experience *sorrowful*, yet apparently always *rejoicing*, empty, yet always full; for passing over his reading and expounding of the word, which was both critical, instructive, and comforting; as soon or before the vibrations of the song following the supplicatory address were lost, he would

suddenly rise, and commonly taking up some favourite lines that he had just heard, would with a gleamy joy, and warmth of feeling that is not usual, volubly pour forth his soul to the people, in some unpremeditated and appropriate remarks on the same; that some have said, they were more comforted and fed under at times, than they were from the sermon: then, without a pause, and without ever opening his bible, he would deliver his text simply, but with pathos and not very commonly (more especially at the last) repeating it, or where it was to be found: so that frequently when the service was concluded, some could scarcely tell where to find the same; but the substance had an abiding, and there are those that will never forget whilst in the body, the unction that accompanied from such texts, as, "*And ye shall eat in plenty,*" preached in March, 1847, (a fast day), from (Joel ii. 26); "*But this man,*" *&c.*, from (Heb. vii. 24); and the "*Twelve fruits,*" from (Songs vi. 2, 3); "*My beloved is gone down into his garden, &c.*" As these sermons with others are all printed, and can be obtained in an abridged form; we have only directed attention to his manner, subjoining merely the heads of the last text, as at the time enumerated and spoken from: "Eternal Life," "Election," "Predestination," "Adoption," "Acceptance," "Sanctification," "Salvation," "Redemption," "Justification," "Reconciliation," "Peace," and "Pardon."

For the first seven years of his ministry, he rarely spoke from a text twice following, but latterly, especially in Zion, we have to record from twelve to three times that number. We extract from his text book his memorandum concerning this last, "Blessed Lord, for twelve successive weeks thou hast according to thy will and

pleasure, kept me speaking to thy people in Zion, from, and of the dear words recorded by thee; and to thy honour and glory I ascribe all, and in thy love and mercy thou hast made thy truths spoken, a savour of life unto life; this hath been testified of by many, to thy servant O Lord. "Bless the Lord O my soul, and sing of his mercies." This was in May, 1844; this text book abounds with these short memorandums, and would with similar ones in his diary, fill a good volume.

From this text he preached thirty-six times consecutively, from May 19th to August 6th. In December, 1843, from (Isa. ix. 6), twenty-six times. In June, 1842, from (Mat. xi. 5, 6), seventeen times: "*The blind receive their sight.*" In the November following, thirteen times, from (Isa. xxxiii. 16, 17): "*He shall dwell on high,*" &c., "*Thine eyes shall see the King in his beauty.*" Again, in February, 1843, seventeen times, from (1 Cor. iii. 22, 23): "*Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's.*" Again, in November following, seventeen times, from (Zech. vi. 12, 13). In March, 1844, fourteen times from (John xvii. 21): "*That they all may be one,*" &c. Again, in January, 1845, fifteen times, from (Col. i. 19): "*For it pleased the Father that in him should all fulness dwell.*" He remarks here, "Thus ends twenty-eight years of speaking in the name of the Lord, and I find myself more empty, helpless, and ignorant than ever: but the Lord is my fulness, strength, and wisdom; my all and in all." In August, 1845, twenty-four times, from (2 Sam. xxiii. 1, 5). In October following, eighteen times, from (Eph. i. 17): "*That the God of our Lord Jesus Christ, the Father of*

glory, may give unto you the spirit of wisdom and revelation, in the knowledge of HIM." And many others might be enumerated, and which by some are well remembered.

And here we crave from the reader, a slight digression, by saying, that his thus preaching from one text so many times following, was subject to some comment and conjecture at the time, from those that were strangers to him, and who were accustomed to hear in the usual trammels of order and arrangement; incredulity was attached to it, as the following little incident, from amongst one or two others of nearly the same nature, will show: most are aware, that it is usual with some, to enquire of their pupils on the Monday, where the text had been on the Sunday, so that some little check might be administered, if a place of worship had not been attended; it was on one of these occasions, when Arthur Triggs was approaching on towards the fortieth time, that a child was weekly interrogated as to where the text had been on the Sunday, and with the usual weekly answer, of "*the same:*" this at last was no longer endurable, and suspicion was attached as to its truthfulness, until an appeal was made to the parents, the which gained the *astonished* tutrix, an affirmative that it was strictly correct.

It was likewise about this time, that he was what has been vulgarly termed, at the height of his popularity; without questioning this assertion, we may certainly say, he was at a height far above the nominal professor; and sometimes *God's weak and timid family,* who occasionally would lament saying, he was far above their reach, soaring as on eagle's wings, out of himself and *all his temptations,* and it was with him JESUS ONLY; but as he was thus enabled, not only to take the most daring flights to be

as it were face to face; so likewise at times, he would sweetly descend into the *lowest depths* with the afflicted, exercised children; sympathizing with them in their poverty, temptations, grief, and pains: the which in similarity, he was himself experiencing and passing through, so that feelingly he was enabled to speak a word in season, to those of the Lord's tried, exercised, and tempted ones, in the like tribulatory path.

And as Zion's walls at this time, were occasionally crowded to *excess;* it may not be amiss here to notice, that many came only to feed on the ashes, and although it was not very frequent, that such would reap a gratification, unconnected from the grand truths he would so broadly assert; yet *at times*, an expression would escape him, to show that Arthur Triggs was still in the flesh, and no doubt, by its being perhaps too *abruptly laconic*, it thereby proved a greater provocative *to the nominal*, as well as gaining him a greater share than otherwise, of contumely and reproach: yet compared with all his collective views and expressions such as, SIN not being among the *all things that work together for good.* A dislike to the word INFLUENCE, and which some tortured into his denial of the work of the HOLY SPIRIT: the expression of "away with your experience," meaning the corrupt experience that is so much prized, &c., &c.; it was as nothing in comparison, as to when in 1843 he took such a daring flight, and reached such a presumptuous climax for parsons and professors, as to proclaim SIN A NONENTITY betwixt Christ and his church: for the which fell like a thunderbolt on a vast many, levelling them to the ground, and where they and those the like affected mostly remain to this day, floundering in the mire of corruption.

He preached 1017 times in Zion, and although through much affliction, with trials and temptations; yet the Lord sustained him. His leaving Zion and entering Gower Street, we have already slightly alluded to, and further attest the wonderful loving-kindness of the Lord towards him, in bringing him through the vexations and troubles he had to encounter therewith: likewise the *very great kindness* and ready support afforded him by the friends in general, and those that took an active part at this juncture.

And after all was quieted down, he says he thought to remain there for the remainder of his days, preaching peace as hitherto by "Jesus Christ:" but soon he found *temptations*, sorrows, and pains *more than ever* to abound, and he felt that there was a thorn in the nest, with "*This is not your rest, because it is polluted:*" yet amidst all, he never came into the pulpit to make a parade of those exercises, but it was with him as it ever had been, JESUS ONLY. He remarks, that he was more "taken up with the gift than with the giver," this was his infirmity; and in Gower Street, he first saw a degree of envy and jealously, which was not manifested in Zion, with "persecution coupled with taunts from some old friends, the which sorely grieved him."

There appears very commonly to spring up in the professing church, a carnal jealousy, that the parson will be too well off, and too comfortable in worldly matters: this is a lusting to envy, and who can stand before it, and frequently coming too, from those that receive the word *as they say, and feed under the ministry.* "Brethren let us examine ourselves, whence proceedeth this lusting to envy, be it of the Spirit, or of the flesh?"

But to proceed: after his settling down in Gower Street Chapel, and all the time he was there, he seemed not to be at home, and such were his sore exercises as just alluded to, and continual conflicts, with darkness and temptations; that as he says, he "longed for the last Saturday night of time to come, when an Eternal Sabbath would be fully opened in Eternal Glory:" but as he has fully enlarged upon the matters connected with this period, we hasten on to the close of the same.

The first intimation as he has noted, that he had about his leaving Gower Street, was by that passage being brought with power to his mind, "*Fear not to go down into Egypt,*" &c. "*I will go down with thee,*" &c. "*And I will also surely bring thee up again;*" and from this time his mind was somewhat led, that he should *soon* leave Gower Street: and suffering as he was from a *distressing disease*; an impression existed with him, that his race was nearly run, that he soon should die, and he had a great desire to die, and be buried at Plymouth: and as the deacons at Trinity Chapel, had for some years past, been urging him to return, he further considered, with the increasing diminution of the congregation at Gower Street, that the Lord *was* preparing to remove him from London; but he remarks, "he wished him to show him his way, and to give him his counsel:" and after a short interval this was suddenly done, and almost simultaneously on the back of his repudiating from the pulpit, the rumours that were being circulated, concerning his being about to remove; but which repudiation still remains with some, doubtless as a reproach, and will, when considered and viewed abstractedly, it being thereby so unexplainable. But as he was at the last sure, and fully persuaded,

as to the step he was taking; the like momentary impulse prevailed with him to sell Gower Street, as it did to sell Trinity Chapel; he consequently was anxious, as the reader will perceive, to settle all his affairs in London, and to leave as soon as possible, which was done.

Now the tumult which had been smouldering, broke out with a fury, by some being enraged, whilst others grieved, and BUT a few were silent: and from those in whose minds the offence abounded, the most bitter, and unfriendly denunciations were fulminated, and which continued for a long time after he had left. Had Arthur Triggs *been overtaken in a fault*, the apostle's injunction is, "Ye which are spiritual, restore such an one in the *spirit of meekness;* considering thyself, *lest thou also be tempted*" (Gal. vi. 1). But on the contrary, with increasing afflictions, and the displeasure and censure of men sounding in his ears; he left London for Plymouth, and with the same FEAR NOT, as he had had in similar removals.

But this flame of displeasure followed him, and was it appears fanned by every reproach that could be collected: for not long after he had left, his once very intimate friend B—r feeling an occasional irritation perhaps, from the reproof that was administered to him, concerning his renderings of the scripture, to suit his own sentiment, when preaching once for him in Gower Street, wrote him a letter; and apparently from its contents, at the moment, when our Lord's memorable words, recorded in the former part of the vii. Chapter of St. Matthew, were not very fresh in his remembrance; charging him with defrauding the widow and the fatherless; and he proceeded to beseech him, but more as a pompous command; *to act as an honest man, and send him a post-office order,*

&c., that his character might be cleared, and the widow have her rights. This accusation originated, in connection with the matter of Gower Street Chapel: an individual having it was made to appear, contributed a small sum as *a loan*, instead of *a donation*, and which from there being no account given him how it was tendered, nor any interest thereon having ever been demanded, he was ignorant of; but on this individual's death taking place, (and whom he had visited up to the last, without any mention being made of it), his widow made application for the same; when knowing nothing of the matter as has been stated, he made some enquiry of one of the committee, and from which they met in the chapel about it; but not being able to rectify the mistake, they in the kindest manner to settle it, contributed the sum, (as he was informed by one of them), to pay the amount. But after a while, application was again made, for £1. 10s. of the sum which it was stated had not been paid: he still believing, from the information he had received, that if not paid it was subscribed for the purpose; referred her to one of the committee, and as this was about the time of his leaving for Plymouth, he heard nothing more of the matter, until he received this *very brotherly epistle;* and as it was an unmerited reproach, it provoked such an answer as it deserved: but finding a scandal to exist from the circumstances not being rightly known, he, on his visiting London in April 1856, *a few days* after his arrival, sent for the widow, and paid her the £1. 10s.

But to return; as may be seen, he had not been in Plymouth long, before a wound began to break out in his LEFT LEG, and Dr. Budd was called in; up to this period, his disease had not been properly understood, but

from his constant thirst, and its unsatiable character, the physician's attention was aroused as to the cause of such, when he discovered, that he was labouring under the distressing disease of DIABETES, and for which he told him there was no cure. He then became quite resigned, believing his former impressions as already stated, were about to be realized, and that *he should soon die;* consequently, he wished some one of the family to go to the cemetary, to purchase a grave: but strange as it may seem, he was perfectly cured by Dr. B., and he never had the least symptom of it afterwards, so that when he came to London for a change, (and in which absence, consequent on the disturbances, and deceitfulness acted towards him in Trinity Chapel, he had declined to be any longer their minister), he remained; feeling assured, that his time was not yet come to depart, but as he says, "I shall not die, but live and declare the works, of the Lord."

Connected with this, the conduct of one individual towards him at this trying period in Plymouth, claims a remark; as his virulence and abuse, were scarcely consistent with sanity: and their having lived for some years in London, on the most intimate terms in spiritual communion with each other (as most supposed); rendered it scarcely credible, to those that knew of the matter only by reports: for he was known, as one that ever exhibited the greatest kindness to his minister, both in word, and in deed; and as he always appeared to possess *such a sanctity, and uprightness in connection,* with an easy flow of language, to exalt *the dear pastor, and the blessed truths* (as was his expression), that he was led to bring forth; such conduct created an

inconsistency, that was not to be reconciled: but it may be questioned as more than probable, from his vain boasting; that *his pride* from some cause had been excited, and had gained an ascendency; and with a deceitful heart, that he as a sinner possessed; united, to provoke him to those unseemly deeds. His malignity rose to such a height, that he seemed determined not to rest until he had got him dismissed from the pulpit; and which likely he would have accomplished, had not a resignation of the same been sent in, (see Memoirs.) This conduct, with the treachery and persecution of others towards him at this time, was the first moving cause, of the severe illness that followed, and which likewise, laid the foundation of that series of sufferings, and afflictions, which terminated only with his death.

His removal back to London, and his settling there again, we pass slightly over; merely extracting from his diary what ever matter may be considered acceptable, and necessary; but coming back fresh from a country town, and taking up his residence in Merrick Square, Boro, had as he has stated, some effect on his health; for scarcely had he recovered, before he was again laid low in afflictions, by a wound breaking out in his right leg; so that when the time that he took the house for, was near expiring, he removed to No. 3, Angell Road, Brixton Road, on June 12th, 1857, and in which house, it was the will of the Lord he should die. His diary records this removal as follows: "It is said that thou O Lord," "*wilt preserve us in our going out, and coming in,*" "be it unto us according to thy word, and do thou bless us O Lord," "*Guide us with thine eye, and preserve us from all evil;*" "brought by thee O Lord, through

another night, much pain in the leg: arose at 6 o'clock," "*Ah sinful nation, a people laden with iniquity,*" "*Come now and let us reason together,*" "*O Lord I will praise thee,*" "thou hast been very gracious unto us, and brought us in safety, self, wife, children, and furniture: I pray that thy blessing may continually rest upon us, and the house," "*for thy own name sake.*"

He does not appear, to have suffered from those violent conflicts that he has recorded, that he laboured under whilst in Gower Street; after his leaving for Plymouth, nor after his being again brought back, to speak in Crosby Row: one exercise that he suffered from in Zion, as to his being faithful in the ministry, from the numbers that attended; was here changed; as from the limited attendance, the question was with him, whether his ministry was not, or nearly ended; and as the Lord's afflictions on him were increasing, it became evident that his time of departure *was* drawing near; but his soul was still full, amidst all his weakness, and abounding in the Lord. Again, in his diary of August 1st, 1857, he notes, "Passed the night with much pain and sleepless hours, but my times are in thy hand O Lord, and I am satisfied with thy goodness, and believe the end will be blessed; give me patience O Lord, and keep me from complaining, and murmuring: again O Lord my gracious God, thirty-one days of daily mercies, goodness and love, have passed, since I wrote my daily diary," and "*not one thing hath failed, of all the good thou hast promised, these are all come to pass, even unto this day.*" Again, September 2nd, 1857, he records, "Darkness of mind, coldness of affection, great pains, sleepless nights, and restless days: but O Lord, my God, thou hast fulfilled

thy word," "*As thy days so shall thy strength be;*" "*Bread shall be given thee, his waters shall be sure,*" "shut up from going to thy house of prayer for more than three weeks," but "*having therefore obtained help of God, I still continue*" "poor, and needy; passing through one by one, the many afflictions, which are settled for me by my gracious God and Father; *and the last will soon come, as I have overrun my lease of seventy years.*"

On October 12th, he notes he was rather better, and rode to the Mansion House, with the money collected at Crosby Row, for the sufferers in the Indian rebellion: £11. 17s. 4d., he says, "preserved from all evil," "*Blessed be the Lord my rock, and let the God of my salvation be exalted;*" "*I will sing of the mercies of the Lord for ever.*" From this time he began to mend, and the wound in the leg began to heal, and he could walk out. On January 1st, 1858, he records, "Friday morn, new year's day," "*Bless the Lord, O my soul, thou hast said, Behold! I make all things new,*" "a *new* heart, a *new* mind, a *new* life; and givest a *new* spirit; and to walk, with "the feet shod with the preparation of the gospel of peace, in a *new* and living way," "*Christ the way, the truth, and the life:*" "walked with the wife to Kennington gate, rode from there to the Post Office, St. Martin's, and back; and walked home:" "*Blessed be the Lord, my God, Amen.*"

He seemed at this time very much restored, and could stand regularly before the people, but his mind appeared, to be gradually weaning from all sublunary enjoyments, as he records, "January 21st, 1858," "*Oh that I had wings like a dove, for then would I fly away, I would hasten my escape from the windy storm and tempest;*" "Blessed

Lord my God, I long to be the other side of these things, to see thee as thou art; but I will wait till my change shall come, then all sorrow and sighing will end." From this time up to July, there is nothing in his records of any interest to transcribe: he then writes, "from July 2nd, to this day, September 9th, I have been prevented from recording thy loving-kindness, and tender mercies; yet thou hast abounded towards us in goodness and mercy, many have been the afflictions, much pain, with fiery darts of the wicked; but blessed be God I am still learning to know," "*That all things work together for good, to them that love God,*" "and we love thee, because thou hast first loved us." "September 10th, Passed a restless night, much pain, but manifold mercies. Read (Ps. xl. and xli.), and (1 Cor. vi.) precious truths; satan was busy in his diabolical acts, and the enmity of the carnal mind was developed, in the deceitfulness of the heart; anonymous letters received." Again, September 16th, he says, "Helped and preserved hitherto by the Lord, my God, and I daily find, thou art faithful and fulfilling thy word;" "*That in me ye might have peace, in the world ye shall have tribulation;*" "and I also find, the carnal mind to be enmity against thee."

From this time, to October 7th, there is little to note, then he saith, "I with Tryphena (his daughter) rode to Abchurch Lane, to make an affidavit relative to Trinity Chapel, and G. S—ll: all is well," "*Bless the Lord O my soul.*" Sunday, October 10th, 1858, A day of manifold mercies, holpen to speak of Jesus the highway, and the way called the way of holiness, and no unclean person shall walk therein:" "*Bless the Lord O my soul,*" "such walk by faith, and not by sight, yea they walk in peace

with God, AND JESUS IS THE GOD OF PEACE." "Tuesday morn, October 12th, A new day of mercies opened, much pain in legs and feet, but it is passing, *and soon will cease, and rest with ease and peace will be undisturbed: and I shall be for ever with the Lord, and see him as he is.*" October 20th, he says, "I daily live to prove the truth, of many are the afflictions of the righteous, and through much tribulation we *must* enter the kingdom, Amen;" "another Saturday night of time is closed upon us, but all is well," "*Bless the Lord, O my soul.*" October 30th, he notes down, "*I will arise and go to my Father, and will say unto him, Father! I have sinned, &c.,*" what a plain acknowledgement, and noble confession, did the father frown and condemn, Oh! no! but said," "*This my son was dead and is alive again: Bring forth the best robe and put it on;*" "*O the depths of the riches,*" *&c.* "I read this morn (Luke iv.), O matchless grace and mercy, Jesus tempted in *all* points," &c. "Monday morn, November 3rd," "*Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.*" "I have received a few words from William (his son at Plymouth), saying, Richard Heath died yesterday, he is fully entered into rest, and I *shall soon be there:* forty years will have passed December 13th, since I first stood in my own house at Kingston, to speak in the name of the Lord; text (1 Peter ii. 7), and the Lord sent the word into his heart, having quickened him to feel it, and from that time, we began to converse about Jesus, and salvation, blessed be God." This is the last extract we insert here, as the reader will find the continuation and more completely, at the end of the Memorial.

Now we shall speak more particularly, of the affliction in his feet and legs, that had so long attended him, and which ultimately was the Lord's means made use of, to take him home; and perhaps we may premise our remarks, by directing some attention to pages 12 and 18, of the first part, as a question whether, those injuries received by him at those times there mentioned, might not be assigned, as the cause of this disease: he says of one circumstance, "I have now the mark in my thigh, and shall carry it to the grave." The first time he had an attack of this kind, was in December 1843; when a violent pain seized him in his LEFT THIGH AND LEG, having no rest for twelve days and nights; the pain was excruciating, and the body was much reduced, and great weakness produced as he notes "to this day, December 23rd, but all is well," "*Bless the Lord O my soul*," "thou hast chosen me in the furnace of affliction, and how blessed it is that thou hast said," "for mine own sake I have done it;" "and whilst I live in thee my life, to know it to be a light affliction, and but for a moment." In August, 1847, he had an attack in his right foot and leg, (and he lost all use of the same), with very great pain. In March, 1848, he had another attack in the right foot and ancle, and the like again in the following May. In April 1855, writing from Plymouth, he says, I was taken on Friday, with a violent pain under my LEFT HEEL, after I returned from chapel; this was the heel the disease was in at his death. Again, in the October following, he writes, I have a slight inflammation, breaking out in a wound on the shin of my LEFT LEG, from a little scratch; this scratch increased to a large wound, and his sufferings, together with another affliction that we have mentioned,

were very great; and this wound continued before it was perfectly healed, until February, 1856: but after it was well, he suffered great pain for some time. In May he was confined again for six weeks, after he had been preaching at Mr. Gunner's: again in the May following, 1857, he complains of pains in the right leg, and breaking out into a wound; and in the July following he records; "Laid by still with bad leg, *but the will of the Lord be done*, three Lord's days kept at home, shut up from the house of God. This wound continued until November, before it was perfectly healed. Again in April, 1858, he says, "Laid by in affliction, in body, and inflammation in the artery of the LEFT THIGH; very acute pains, even twenty-five days have passed in affliction, and much pain, with sleepless nights, shut up in mind, with darkness in my path, &c.; the hand and wrist seem paralized, that I cannot handle the pen, and the eyes are getting dim, that I cannot see clearly, and" "*I die daily, "yet live ready" to depart, and to be with Christ which is far better.*" The paralytic strokes that he had in 1852, he never perfectly recovered as this proves. Again in July 1858, he had another painful attack, in his LEFT HEEL AND LEG: and here we would remark, this left heel which the disease was in at his death, is not the heel and foot as some have supposed, that he received an injury in when young: his record is as follows at this time, "July 12th, Laid by for the week, with wound in the foot, and inflammation in the artery of the thigh, with much pain and little sleep:" this increased up to the 21st, when he says, "very unwell in body, pains increasing," "*but my God is my strength.*"

Yet amidst all these afflictions, he continued to preach,

up to the July following, 1859, when, on the first Sabbath of the month, he could stand but twenty minutes in the morning, and in the administering of the ordinance after, he was compelled from exhaustion to sit down; when he asked some of the friends, to continue the service for him; but from unwillingness or inability, no one feeling any sympathy to do so; he again rose, and with great trembling proceeded, and it was then painfully visible, *that the time of his departure was at hand.*

He preached on the Tuesday night following, July 5th, 1859, in much weakness, for the last time; being as before stated, the ten thousandth, one hundred and third time that he had stood up to speak; and one week over three years, that he had ministered in Crosby Row; his text was from the (cxi. Ps., and the 9th verse), "*He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.*"

After this, the wound that had just formed from a spot on the outside of the LEFT FOOT, rapidly increased in size, and the pain in the thigh was very acute; when a surgeon was called in to attend him. On asking him on the 22nd, when he was first confined to his bedroom, as to his affliction: he said, "I am very ill, this is the way home," but although in great pain; at times he would, on a little cessation of the same, brighten up to speak of Christ being his only comfort, and support; in, through, and amidst all, that he was suffering. We this day saw the wound for the first time, and felt a conviction from its appearance, and from the longing he had to depart, that the time was drawing nigh.

On Monday, the 25th, we received a note, requesting our attendance, to meet the physician that a *very kind*

friend had arranged with, to come and see him; he said it was a hopeless case, he might continue a week, or it might not be three days: the wound had now extended to the heel, and his pains at times were excruciating; ALL nourishment was rejected by him, for ten days or more, before his death; as sickness would come on, immediately it was taken.

On asking him, as to the state of his mind on Tuesday, the 26th, and if satan was permitted to harass him, he said, "No! not now; I AM FIXED ON THE ROCK OF AGES, ready to depart;" we said, do you think you shall be restored, for a little time longer? he said, "No! I shall not, this is the way home, I have no desire,"

"But to lie passive, in his hands;
And know no will, but his."

He then quoted the 7th, 8th, and 9th verses of the xiv. of Romans: "*For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's. For to this end, Christ both died, and rose, and revived, that he might be Lord, both of the dead and living.*"

From this time, his pains began to increase both in intensity and continuation, so that only at short intervals, could he hold any converse: and this continued, till within two days of his death, when from the advanced state of the mortification, his sufferings had nearly ceased, and he remained in a drowsy composure, which gradually assumed a perfect unconsciousness, for about twenty-four hours before his departure. Judging from his *happy appearance* in this faltering of his consciousness,

the substance of the following might not be unappropriately suggested, as being the *communings* of his heart, and which he attempted to quote:

" Musing, on my habitation,
Musing, on my heavenly home:
Fills my soul with holy longing,
Come, dear Jesus! quickly come!
Vanity is all I see,
Lord I long, to be with thee."

From the distressing, and agonizing nature of his affliction, a very few friends from the first, from the excitement it occasioned, could be permitted to see him; and only his affectionate wife and sorrowing children, did he *wish to be about him;* this had been a cherished desire for years, and which was fulfilled by *all* his surviving family being present; and another long indulged desire the Lord granted him, which was, that he might not be long laid aside, after he was unable to preach.

We shall now extract, from a letter sent by his son at Plymouth, to the *Gospel Magazine,* some particulars that we were personally unacquainted with; this son being with him day and night, for nearly three weeks before his dissolution; he says during great pain he repeated those sweet lines:—

" Should death be at hand, then I'll fear not undressing,
But cheerfully throw off, my garments of clay;
To die in the Lord, is a covenant blessing,
Since Jesus to glory, through death led the way."

Between the pains he said, " I wish the time was come to depart, to be with Jesus was at hand: " at one time

he cried out "It is all come to a stop, it is all gone;" shortly after he said, "This cannot last long, I am sinking fast:" once in the intensity of his feelings he suddenly cried out, "Oh! thou devil! devil! to set at me so;" but immediately after he repeated his favourite verse, "*The Lord liveth, and blessed be my rock, and let the God of my salvation be exalted:*" another expression he used was, "It is close work to die," and again, "I am sinking rapidly, but I am very happy, I cannot be otherwise," "I am a citizen of no mean city, I am free born," "*Bless the Lord O my soul!*" "I am now proving my acceptance in the Lord: Christ is all I want, come Lord Jesus, come quickly!" After the pains had left him, he said, "It is just over in peace with God:" then putting out his arms as if embracing, he cried out, "My Precious Lord Jesus!" He called his wife and children around his bed, and blessed them saying, "The Lord give you peace in believing, the Lord bless you all, the Lord will provide for you all." At another time he said, "If any of my friends ask about me, tell them it is sweet to die in Jesus." To a friend who called to see him he said, "You have come to see me die in Jesus, I am longing to be with him, no fear, no anger, no wrath, it is all love, I am longing to die, he is my Redeemer." A few evenings before he died, he had a severe fainting fit, and we thought that he was about to be taken from us: on my dear mother, asking him if he had not a blessing for her, he answered, "*He will be a Father to the fatherless, and a husband to the widow.* For near thirty hours before he died, he scarcely moved, and slept very heavily, until about five minutes before he was taken

home to glory, but his speech had then failed him; the last words I heard him utter distinctly, were, COME LORD JESUS!

Another son remarks, he said, "O what a mercy for me that I am born again, and that "I am passed from death unto life, and cannot come into condemnation;" "Bless the Lord, O my soul!" "Bless the Lord, O my soul!" "O my dear mother, O my dear children, what shall I do? I can do nothing for myself that I am satisfied of, for Jesus hath done all for me: I have had an intimation of this for some time, and I can truly say, "Thy will be done O Lord;" there is but one that can ease me of my pains, and it is a sweet mercy, to be ready to depart; these precious words "Comfort ye, comfort ye my people, saith your God; speak ye comfortably unto Jerusalem:" "*I know* he is my precious Lord Jesus, he is mine, and I am his; I feel I am quite done up, but my Lord suffered for me: O! my poor foot, what a thing it is, there is no describing the pain, but I can truly say, that CHRIST IS ALL I WANT, "Rejoice in the Lord always, and again I say rejoice;" "We should not require mercy, had we not misery." *Sunday morn, July 31st, he was led to express himself* "O what a gracious and precious LORD JESUS; it is going! it is going! MY DEAREST LORD, MY PRECIOUS CHRIST; what should I do did he leave me, but it is JESUS CHRIST THE SAME, and there is nothing too hard for the Lord; when shall I come and appear, before the presence of my God: O what a poor creature am I, but what a mercy; in the Lord I live, and my life is hid with CHRIST IN GOD: bless his dear name, it has been my consolation through the wilderness, and now it has come to the last; it is a most painful path, but the Lord will not

fail me; but why am I *thus* afflicted? O what a mercy precious Lord to have hope in thee, and the Lord will do his own work, and no talking will alter it; O "*that Christ may dwell in your hearts by faith:*" "how I long to go home, I long to be with him," "Salvation to God and the Lamb;" "what a sweet mercy it is," "Ye are dead, but your life is hid with Christ in God:" "There must be a reality, for faith and hope in God; union with Christ cannot be divided, union with the Lamb cannot be seperated." To a friend he said, "O my dear friend, I am as bad as I can be, but I am happy in the Lord; O WHAT A PRECIOUS CHRIST; I cannot describe to you the pain, and the blessedness I experience; and I know it is coming to a close, and I DIE IN JESUS; O how happy! how happy! it is to die: I am now realizing the truth I have often spoken of, I want to go into his presence, Amen, Amen, Amen." "When will he come, it will be a divine breaking up," COME LORD JESUS! "It is but a step, the time appears to be come," "Lord! now lettest thou thy servant depart in PEACE."

Much more might be recorded, that he uttered in short sentences, between the recurrent paroxysms of his disease, but we forbear: and in conclusion, amidst the warmth of affection, we cannot restrain the silent tear, whilst we say: Thus fell asleep in Jesus, August the 10th, 1859, about 4 p.m., that saint and servant of God, ARTHUR TRIGGS; aged seventy-two years last 23rd of April, having preached for forty-two years on the last 12th of January, and who was indulged in his work, with more exalted revelations of the PERSON OF CHRIST, EMMANUEL GOD WITH US; than most ministers of the day: and on the other hand witnessing more reproach,

calumny and evil speaking, from both pastors and people, concerning these most endearing, and sublime truths in connection, that he was constantly dwelling upon; than is consistent with a sound mind, and a right understanding. ARTHUR TRIGGS, be it again stated, was in the advance, and nearly alone on this important theme, for destitute of the like spiritual teaching, the *many* were shocked; their cradled and sentimental notions, being invaded, and laid bare at the foundation; *forms and ceremonies with a depraved and sensual experience, that is so much cherished by some*, were but jealousy entertained by him, as of little avail. It was his darling theme through all his pilgrimage to the last; JESUS ONLY; therefore having passed beyond the last Saturday night of time, concerning which he was so frequently, and familiarly desirous: being

"Free from sin, to walk at large!"

with the redeemed, without a veil between; he is joining triumphantly in the high Hallelujahs around the throne; beholding, and adoring his PRECIOUS! PRECIOUS! LORD JESUS.

"With all the blood-bought throng,
That host of spirits bright;
From every tribe and tongue:
Now bid thee welcome, to that shore,
Where pleasures reign, and death's no more."

The interment took place, in Norwood Cemetery, on the following Monday, August the 15th, at the south corner of the dissenter's chapel, near the door of the cloisters: the ceremony in the chapel, and at the grave; being performed by Mr. Willett of the Brixton Road, (who had

been kindly supplying for him during his illness); and Mr. Rowe, the minister on the ground, by reading the (xc. Psalm); the (1 Cor. xv.) with prayer, &c., and by singing according to a request he had made, the 122nd hymn, Zion's Songs, commencing

"Ye pilgrims of Zion and chosen of God," &c.

and at the grave the 290th,

"O blissful dawn, of endless day,
When sin shall cease, and death shall die;
And Christ his glory, shall display,
And beam upon, my longing eye."

"Then then my God, this soul of mine,
Bought, dearly bought, and made thine own;
In thy bright righteousness, shall shine,
And have his portion, on thy throne."

"Then wrapt, in everlasting bliss,
Midst heavens, innumerable throng;
Thy love shall all my powers employ,
And be the theme, of every song."

According to his desire expressed when living, the funeral was conducted with privacy, and free from that vain ostentatious pomp and parade, which is so common, and so visible *as a fleshly conformity to the vanity of this world;* a few of his oldest acquaintances, with his four sons, being the only *attendants* as mourners. Yet numbers of those, who had congregated on the ground testified by the tearful eye, their bewailment, and likewise amidst the struggle of grief; that if the bereaved had a sympathy, it was the departed that had *their sorrow;* one having lost a kind and affectionate parent, the other a father in Israel, and a pastor *after their own hearts.*

And as he was averse when living, to the fulsome, and fleshly adulations commonly put forth at the grave, and

in funeral sermons; his mind was studied and conformed to as far as possible. Preaching funeral sermons was ever repugnant to him, and as far as we are aware, he never attempted to preach but one, and that was, "*How that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again* THE THIRD DAY (1 Cor. XV. 3, 4). Admonishing THOSE OF THE DAY *to be sober, putting on the breastplate of faith, and love; and for an helmet, the hope of salvation, for God hath not appointed us to wrath, but to obtain salvation, by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together,* WITH HIM (1 Thes. v. 8, 9, 10).

In simple accordance, a plain and unobtrusive stone bearing a concise inscription, has been erected to his memory, and likewise to inform each seeking enquirer, were reposes his *mouldering dust:* and as some may feel interested, as to the character and suitability of the inscription, we subjoin the same for their perusal.

Sacred.

To THE MEMORY OF MR. ARTHUR TRIGGS,
for forty-two years
Minister of the everlasting gospel,
of our Lord and Saviour Jesus Christ;
who died the 10th of August, 1859,
aged seventy-two years.

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is *laid up* for me, a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day:* and not to me only, *but unto all them also, that love his appearing.*" (2 Tim. iv. 7, 8).

THUS, KIND READER—having brought to a conclusion our labours, with this slight review, and addition to THIS SECOND PART OF A MEMORIAL OF ARTHUR TRIGGS, we ask your indulgence, and more particularly your generous forbearance, for all that may seem imperfect, or amiss: the contents of this book are before you, and from which you may gather, a faithful, and humble account of this tried saint's exercises, weaknesses, failings, and temptations: with the Lord's mercy, and loving-kindness manifested towards him; in supporting, upholding, delivering, and bringing him through the same.

And in closing these remarks, amidst our assuaging sorrow and grief; we cannot forbear adding as a mournful tribute his particular character, as a FRIEND, a HUSBAND, and a FATHER: in the former, in connection with his ministry, *he was esteemed*, (as the great kindness showed him to the last testified): but in the two latter he stood conspicuous indeed; always sympathizing, kind, and may be, over indulgent; but as the Lord had shown him such abounding and manifold mercies, in his overflowing love and goodness; it was in some measure, reflected back, on those around him: and if he appeared to others, rather the reverse at times; it proceeded more from his manner and infirmities in common; than it did from his heart.

And as the Lord *in his tender mercy*, has seen fit, that the beloved partner in life should be *the one* to be left, in this dispensation to storm the conflict of being parted, with its poignant grief and sorrow; may she not find the consolations of God "*small with her*," but more abundantly to abound in her heart; with a growing confidence and desire, that as she has been a sharer and

companion (in, and from the Lord, for nearly fifty years) of the same mercies, joys, exercises, and troubles; that soon likewise, (having passed life's contracted, and allotted span of time), she will be a partaker with him also, of that rest that remaineth, "*for the people of God:*" and as his prayers (as a father), have been heard and answered, concerning one or more, of those the Lord has given him, of the *fruit of the loins*, may his mercy if it be his divine will, be still further disclosed, among the remainder, that have not in this bereavement, been enabled to rejoice in the same hope.

In person, Mr. Triggs was of a full size and habit, standing about six feet in height; and the character of his head reminds us much, of the uncle before alluded to; there have been several small portraits taken of him; the first was in Plymouth, about 1830, and which was lithographed; one in 1853, and one in 1856, and the which, being the most animated and characteristic; and the last in 1858, and which is published as a photograph: but none of them give that breadth, and animation of character, that was so eminently conspicuous, with him when he stood in the pulpit, speaking on his darling theme, of "JESUS ONLY."

Amongst the works published at different times by himself, or his sons; may be named, "An answer to S. Gibbs, the Unitarian minister, at that time at Devonport; and which was argumentative aud unanswerable," "War with Amalek, or the WESTERN LUMINARY (as he had been styled) in a fog; chasing the porcupines into a bog;" this was in doggrel verse. "Two letters to Jacob Butter," connected with the foregoing. "First part of a Memorial." "A selection of Zion's Songs." "A Basket

of Precious Fruits." "Eight sermons," preached at Plymouth, in 1843. "The Ark and its Utensils," a pamphlet. Likewise "The Prodigal." "Regeneration against Baptismal," with a few others.

The hundreds of sermons, that have been taken down from his mouth and published, stand alone; as having attained a much greater notoriety and sale: above one hundred and fifty thousand, being a moderate computation.

The manuscripts, and writings left behind him; are but few in number, or variety. "A few thoughts with remarks, on the Psalms according to the Hebrew:" finished October 1848. "A selection of letters to his friends." "A collection of fifty-three hymns," mostly composed by him at the earlier period of his ministry, and from which a few in *Zion's Songs* are selected. "Gleanings from the vintage, or field of Boaz; a rich repast for hungry souls," &c., being remarks on the offerings and sacrifices, contained in the first nine chapters of Leviticus (this is rather extensive). "Meditations on the scriptures, concerning the doctrines of the HOLY ONES, FATHER, SON, AND SPIRIT." Twenty-seven poems, of fifty pages. Second part of "Basket of Precious Fruits." "Commencement of an essay on the errors of those of corrupt minds, who count the blood of the covenant, an unholy thing." "History of David, according to the scriptures" (1 Sam. xvi.). "Truth springing out of the earth, the doctrine of the Trinity manifested; being remarks on the three first chapters of Genesis," (sixty-eight pages). "With a few remarks on the word scripture, or scriptures:" (and excepting a vast number of reported sermons likewise in manuscript). These with

one or two others, constitute all that he has left; as otherwise his time was chiefly occupied when not standing before the people, in writing an occasional letter or such like for the magazines; or corresponding with his friends: the latter he partially continued, as well as his infirmities would admit; up to near the time of his death: the former had ceased for some years back, as being no longer acceptable, so that his mind and attention were more taken up, and absorbed at the last in perusing the sacred volume of God's most holy word; or as he used more particularly to term it, "looking over his FATHER'S WILL."

THE END.

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